

*Twelve Hours –p. 287 – 319*

*A speech of Enoch – Love and Justice (from ‘The Household of God’)  
– p. 319 – 320*

*Beginning of ‘Bishop Martin’ (Himm 02, p. 386 – 388)*

*Beginning of ‘Robert Blum’ (Himm 02, p. 417 – 419)*

*Beginning of ‘Three Days in the Temple’ (Himm 02, p. 437-438)*

*Beginning of the GGJ (Himm 02, p. 439 – 444)*

*Beginning of ‘Letters to King Abgarus’ (Himm 03, p. 212-213)*

*Dr. Strauss (Himm 03, p. 186 on)*

4. Book of Moses, Chapter 22, verses 28-30 ff. (08] – 13])

The Book of Joshua, Chapter 10, verses 12-14 (14] – [21)

2. Book of Moses, chapter 11, verse 2, and chapter 12, verse 36. (22] – 26]

2. Letter to the Corinthians, chapter 11, verses 13-15 (27] -31])

Gospel of John, Chapter 7, verses 3-5 (joh.07,03 -05) (32] – 39])

**The world and the zeitgeist. Daniel, Last Time, the Antichrist, Chapter 11, going  
to Chapter 12, verses 37 and 38. (40] – 46])**

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*Beginning of ‘The Earth’ (Himm 03, p. 220- 223)*

*Beginning of ‘Deathebed Schenes (Himm 03, p. 271 – 272)*

*Lorber letter to Karl Gotthried Ritter (Himm 01, p. 414)*

*Letter to Justinus Kerner concerning publication of NR books (Himm 02, p. 415-416)*

*Explanation of the 7 letters ( H1, L, V1, T, S, S, A, A, S, S.) in ‘The Household of God, vol. 1, chap. 3 (Himm 03, p. 245 - 248)*

*Bible (Explanation of Scriptures – the book, chap. 1) (Himm 02, p. 247 -250)*

### **Scriptures – NR RELATED**

#### ***About the NR***

04] Behold, this word (the New Revelation) is powerful in itself, either to invigorate or to kill. Therefore, it must be very cautious with him in the beginning. Whoever seizes it will never let it go - either to life or to death!

05] But as it leads as powerfully as to life, and also to judgment, I leave it to happen now that this very powerful word also brings to life and vigorously revives the one who takes it alive - but he who only conceives it As soon as he pushes out and prevents him from taking it up, he takes it a little while so that he may possibly escape the judgment!

06] For it is better not to hear of My love than to handle it lukewarm, if it has been passed to it once in such fullest living abundance.

07] He who has received the light and turns back from it, comes into the darkness. But he who has received the love, as my own life, and then leaves it again, who comes to his death, from which it will be the harder to escape again, the more love has already taken from me in myself.

08] Thus, individual rays of the most vivid love-light are killing for the one who receives them in an unprepared state-whereas the sole mercy-rays are not destroying anyone, just as the rays of lightning do not kill anyone; but if someone is struck by the lightning itself, that is, by its radiance, it is killed when it is still in the natural state. But if somebody is a somnambulist, he holds out a whole ground-electric sea without the slightest harm, since in his condition he is completely related to it as a somnambulist.(Himm 02, p. 187)

09] But from this you shall see why I do not want, and before time can not want anyone to make a transcript of this My living love-speech in unprepared condition, as this would put his spirit's life in greatest danger!

10] Of course you will not fully understand how this is possible. But remember, if a crippled tree sits on a rock, and (there has a weak) life, will you save his life by taking him from his meager place and placing him in a fat earth? - So it's better to leave the founders where they are. Because a violent implementation costs their lives! (Himm 02, p. 188)

*The signet ring (n.b.: 'the ring to rule them all') is the Lord's New Word. The word as the will of the Lord*

01] So write! - I tell you: You and the signet ring have nothing to do with each other, except that this new signet ring is given from Me through you.

02] But the \_ not even when I am speaking through your mind with your tongue. Therefore, the pronounced respect has nothing to do with you, but only with the words. But for every one to understand well and accurately, he should know that under a prophet, never his person and essence, but only I, are understood in the word. But if the word itself is not in itself my actual essence, it is nevertheless the will revealed to you or to all other human beings, represented to me either through words from the mouth of a person called by me or through signs which he either records himself or records from someone else.

03] But the will is therefore the signet ring, but not the one who serves me only as a tool!

04] So the present word, which I lower down to earth through you, is the supposed signet ring, but not you. This is from the same finger as Moses at the time. But Moses had to cover his face to indicate that it is not he, but only I in the Word and Law, that he is the sole prophet, and not he.

05] But if Moses had to do this, how can it occur to you in the dream to relate the signet ring to your person? - See, how blind you are to you in spite of everything that you have already heard! - But that I gave you such more for you than someone else, you have to understand, because you yourself were not in the pure about so many gifts from me and so much less attention for you, because the others for themselves!

06] See, therefore I have put the signet ring so that its meaning looks as if it were referring to your person, to give you thereby a new test stone for yourself, on

which you should test the gold of your knowledge, whether it be probile is for what I let go through you every day. But if you have so often blighted the ring with you, what prey should one day become out of it? (Himm 03, p. 159)

### *The issue of the Old and the New Word*

**11a ]** How differs your old and new light, indeed, you dearest master, I do not know!

**11b ] answer.** **Can you confess that of yourself? - Is there an old and new god? But how do you read in John what it is? - Old and new, however, do not refer to the word, but to the person who absorbs it. Then the old man becomes a new one, and then he is also a word - and thus, of course, a new one!** (Himm 118)

*Revelation to be received by the human heart – in feeling and understanding; limitations of intellect and its arrogance (the letter kills, but the spirit gives life...) Seeing nature spirits [p. 068]; the law of attraction and repulsion. How to deal with weakness (p. 069)*

#### The size of the human heart - feeling and understanding {16. October 1840}

A short epilogue to the depiction of the South Pole. (Published in 'Naturzeugnisse', p. 126 f.)

**01]** Behold, small though is the heart of man, but the greater the horizon of his feelings, such a person is in the power of faith out of pure love for Me. I tell you, no thing is so hidden that it does not want to be reached by the rays of pure feeling; and then have grasped the pure rays of feeling, ask yourself whether it is still possible to grasp the thing differently than it really is and is in itself.

**02]** Of course, things are quite different with the intellectual people. These hunt with this short hand (the mind) for all things, as well as underage children after the moon and other very distant objects. These people then pull their senses into their narrow minds and then let it run around in a haughty way like a blind man who has sat down on a block of stones carved with hieroglyphs and grabs on it, without even a whisper suspecting that this all hieroglyphics are, and still less, that this writing is a mysterious corresponding language from the bright rays of pure feeling. (Himm 03, p. 065)

**03]** See, so it is with these messages and revelations of My grace given to you. As you examine and illuminate them with the rays of your feeling, their truth will

immediately become evident to you, and you will find yourself as soon as if the thing had been known to you for a long time. But seeing with the understanding, it will start to stiffen you more and more; for, as I have said, the mind has only very short arms, which are still very weak, and therefore can not attain great things, even though they are very close to them, and still less reach far-off things, then draw them to themselves pull - and then even push suns in their tight shell for blind tasting their genotzüchtigten feeling.

04] See, that's not possible. But since the intellect must become aware over time that this is impossible, it becomes angry, stops everything, removes all unnecessary stuff from its shell and suffices in its own abstractions, at last even abandons the genocidal feeling and becomes colder than the North Pole itself and begins to gaze at itself in its utmost stupidity as a god, where not even to worship itself, since he has finally brought it so far that he begins to know that he knows nothing, and in this ignorance but everything seems to know. After all, this is the greatest triumph, even a triumph, for which the most innocent child would not be brighter - and disgusted by every little angel.

05] Therefore, you too should completely capture your mind under the obedience of pure feeling in living faith from the love of Me, so you will see all things as they are; and only then will you begin to see clearly and clearly where the eternal sun of truth and reality shines.

06] This little thing was said to you, so that you should remember in the future, with soft standards My revelations are to be measured amen. I say that, the great master in all things, Amen, Amen, Amen. (Himm 03, p. 066)

05] Now behold, it is the same between the earths and the sun, which appear only to the eyes of the flesh as such. But whoever could look at them with the eyes of the spirit, would soon see instead of the world bodies corresponding spirits in the most varied degrees of love - in every drop of water, of the air, of the ether; yes, in a grain of sand he would discover whole associations of like-minded and thus like-minded spirits. Yes, he would at last become aware that he himself is completely plagued and surrounded by spirits who are dearly related to him, and would also see earth-related spirits in the sun, and so also vice versa.

06] See, that's what all attraction and movement is based on, and so is all the power of rejection, instinct, or throwing power. Thus opposing poles attract each other, because love can only grasp the one opposite to it, and it attracts itself for the sake of its beautiful similarity: because of the similarity, because love beholds itself in the object, and beautiful because every object is in its absoluteness assumes a certain roundness, by which he becomes pleasant to his primitive being, since this feels the void, since a part of his love has made himself absolute. And just as the primitive mind feels its emptiness, so also does the

absolute being feel its own inconstant solitary and not calm until it has reunited with the primacy.

07] And as it is with love, so it is with the contradiction, since the self repels and abhors, since it is an abstract like and therefore can not one as a barrel with the other.

08] Behold, **this little and many again be a little flame to you; take it into your heart, so that it may illuminate you, or some of the dark places of the South Pole of the earth, but especially of the fleshly South Pole of your love** Amen. I, the eternal love and wisdom Amen, Amen, Amen, who call Jesus Jehovah. (Himm 03, p. 068)

01b ] As far as the very weak are concerned, everyone is quite unconcerned; This very weak one will find itself in you again with time. **But if the will is weak, then it is weak in all things; but if he is only willing in his weakness, then I will certainly make him strong with time! - Take on the very weak and make him strong through your love; then I will come and make strong, which is weak.**

02] **Love, trust and believe firmly, for therein lies the great mystery of all success for you.** You do not need more for this time, but everything in its time and nothing in front of it. Amen, I say that alone Holy Amen Amen Amen. - - - (Himm 03, p.069)

*Religion and free-will; recognized revelations given to Jews, Turks, Brahmin and Christians* 08] *The criterion for the authenticity of a revelation is acting according to it. 09-10]*

*Religion and Revelation {21.05.1844}*

01] So write a right "criterion" about religion and revelation!

02] **Religion is a reconnection of man with God, who has created him out of himself and put him out of himself into the material world, for the testing and training of freedom,** which alone determines the life of the spirit, because they contain love in themselves , as the founding essence of all being, is!

[03] It is said that God, through His omnipotence, could shape and hold human beings in such a way that they could at all times correspond perfectly to their (divine) vocation. - Why then a revealed religion? - Why let the creature walk freely among creatures and beings that it knows as little as itself?

04] God could do that (with his omnipotence and guide), but then man would not be human, but only an animal. He would be judged equal to the animal and would necessarily have to move within the narrow limits of eternal necessity! But

would man then, according to the intention of the Creator, also have an independent, free life? (Himm 02, p. 268)

05] No, he would never have! For all real, independent life must be freely acquired as such, because every constraint inhibits freedom and thus also directs the actual life and thereby kills it.

06] Even love is dead without freedom! - Therefore, the divine omnipotence instead of the revealed religion can not be taken as a basis in man.

07] The supporting necessity of a divine revelation is the first proof of the authenticity (ie, the actual existence) of such revelation. For every directed being comes into the world with all the perfections that befit him and therefore needs no revelation. - But it is completely different with humans! He is born naked in his whole sphere and therefore needs a revealed guidance according to which he should begin to develop his completely free, unrestrained life-force in order to become a truly independent, free, living being.

08] But what is the 'criterion' of the authenticity of a truly necessary divine revelation? - The criterion is only in action according to the disclosure. Who faithfully lives faithful to a recognized revelation, will reach the inner freedom of his mind, whether he is a Jew, a Turk, a Brahmin or a Christian - just as anyone who learns any art after a school is surely a master if he studies the school diligently and follows their principles forward.

09] So it is also written: who will do according to my words, who will know whether they are from God or from man.

10] Therein lies the main criterion for the authenticity of a divine revelation! For then every man must be 'taught by God'! He who does not learn it from God does not have it and does not know it.

11] But everyone reads the first letter Pauli to the Corinthians, namely the second chapter! - There he will also find a main criterion. - It is!

(Himm 02, p. 270)

{2:1} And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. {2:2} For I determined not to know any thing among you, save Jesus Christ, and him crucified.

{2:3} And I was with you in weakness, and in fear, and in much trembling. {2:4} And my speech and my preaching

[was] not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: {2:5} That your faith should not stand in the wisdom of men, but in the power of God. {2:6} Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: {2:7} But we speak the wisdom of God in a mystery, [even] the hidden [wisdom,] which God ordained before the world unto our glory: {2:8} Which none of the princes of this world knew: for had they known [it,] they would not have crucified the Lord of glory. {2:9} But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. {2:10} **But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.** {2:11} **For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.** {2:12} Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. {2:13} Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. {2:14} But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them,] because they are spiritually discerned. {2:15} But he that is spiritual judgeth all things, yet he himself is judged of no man. {2:16} For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (1 Cor 2)

*Prophets, their reception and consequences – any messenger of God's word – Jesus crucified. Recrivinf a true prophet and a prophet of selfishness - 05-06]; the righteous 10]*

Prophets and their reception {03.12.1841, afternoon}

*& nbs; jl.him3.122,00] Matthew 10,41: "He who receives a prophet in a prophet's name shall receive a prophet's reward, and he who receives a righteous in a just name shall receive a righteous reward. "*

01] In order to detect such in the spirit of truth, must be recognized before, **who is a prophet in the true sense.**

02] **In the extended sense, every human being is a prophet when he speaks to his brother or to his sister for the sake of My love and for the sake of the glorification of My name, which means Jesus crucified.** Because it is written: "*If someone in my name will give even a drink of water to the needy, it will not remain unrewarded for him.*"

03] So in this sense every human being can be a prophet. Whoever will receive him in My name, either spiritually or physically, should immediately receive either the spiritual or bodily reward for the prophet; but who receives him spiritually and physically, whose reward should also be spiritual and bodily, as well as the prophet who gave spiritual and bodily gifts in My name. (Himm 03, p. 122)

04] But **who is barren against the prophet and has a metal spirit, whose reward will be equal to the absorption!**

05] **But whoever receives a prophet of selfishness has already taken his reward from the prophet himself - and will no longer be another!**

06] So that's the meaning in the extended sense of this text.

But in the narrower and purest sense, **only the one who speaks and writes, not with his own mouth, but out of My mouth, is the only one of the prophets.** Whoever denies this prophet in whatever he does, does not deny the prophet, but denies Me; because **there is such a prophet there is not he, but there I am.**

08] **So whoever receives such a rarer prophet receives Me as it is written;** - And since, further said, I am the self of the prophet's reward, so will I also be the one who receives Me in the prophet.

09] However, no one should do such a prophet other than in the name of Him alone, in whose name the prophet is present. But woe to those who want to shorten it and stunt it selfishly; - verily, they do all this to me, not to the prophet. Little will fall on them of the Prophet's blessing; in the end, she will consume fire of the prophetic spirit! -

10] And so it is with the righteous. **But the one who is there is a righteous, who is there in the true love for Me, and therefrom to the neighbor in the narrower sense; but in the more extended sense each brother is the other in My name, preferably a poor and persecuted one for the sake of My name.**

11] Truly, your iniquity should be looked after for the sake of the accepted righteous; and his reward should be yours too.

12] **But woe, if you receive a righteous person because of selfishness!** I tell you, you will be counted among the robbers and murderers; It would be better if you

**had not taken it!**

13] So these lyrics are to be understood for all times of the times, in fact amen. – (Himm 03, p. 123)

***Preparation for the NR. The true Protestants – ex: Heinrich Steffens Himm 02, p. 278 – 281. The winner (of souls) must be everything to everybody 23]; to speak first with the most learned Protestants 24]***

22] From these passages you can see to the sufficient sufficiency how I have cared for, care for, and care for the Protestants, as I have for a long time, and how I prepare them all for the great gift!

23] You will find the style very learned. But I say to you, whoever wants to win all must be everything with everyone. He must weep with the weeping, joke with the jokers, laugh with the laughing, be happy with the merry, be sad with the mourners, suffer with the suffering, healthy with the healthy, sick with the sick, strong with the strong, weak with the weak, a fool with the fools and thus also a scholar with the scholars! - For everyone is only to catch in his weakness, which is his yoke, his net and his jump!

24] So, first of all, one must speak here with the most learned Protestants, and thus catch them in their hill, if they want to make them receptive to the absolute voice of the Father, Eternal Love!

25] And behold, therefore I now come to meet all, with outstretched arms, and shout again: "*Come, all ye that labor and are heavy laden! I myself want to refresh all of you!*"

26 Therefore, you should not worry too much about what should happen to your reception (ie, the revelations made with Jacob Lorber)! - See, I've hired a lot of workers for my vineyard to dig up the soil and prune the sticks! (Himm 02, p. 281)

27] Let us finish this first work! And then, soon after the instinctual period comes, we shall raise the great sun, by whose light and warmth all the fruit shall reach its early maturity. (Himm 02, p. 282) – see also **the bad reviewer of Steffens work as a parasitical plant** - Himm 02, p. 283

*A word for the servant. The Lord Himself was rejected by the apostles and disciples. The necessary passivity of the scribe. Not the zeal of the servants, but the zeal of the Lord which is His Love can save 07]*

A word to the servant {08.02.1844}

01] **What do you care if someone tells you this or that (with foolish reproach) ?!** - Look at Me, your Lord, and you will see all the positions (ie adverse experiences), which come to you only in the slightest measure, with me clear!

02] See the 7th chapter of John, verses 1-5.

**{6:66} From that [time] many of his disciples went back, and walked no more with him.** {6:67} Then said Jesus unto the twelve, Will ye also go away? {6:68} Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. {6:69} And we believe and are sure that thou art that Christ, the Son of the living God. {6:70} Jesus answered them, Have not I chosen you twelve, and one of you is a devil? {6:71} He spake of Judas Iscariot [the son] of Simon: for he it was that should betray him, being one of the twelve.

{7:1} After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. {7:2} Now the Jews' feast of tabernacles was at hand. {7:3} His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. {7:4} For [there is] no man [that] doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. {7:5} For neither did his brethren believe in him. (John)

Then you will see in abundance how even my most faithful brothers, the apostles, have dealt with Me, for they were not right in keeping quiet in Galilee for a short time and fled Judea, where they were striving for my life!

03] **I was accused by the apostles, my most faithful brethren, the lukewarmness and the inheritance in My zeal!** - Would you like to be better off than me? - Look, look how silly you think! (Himm 02, p. 250)

04] See, if you were a jester, I would never have chosen you! Because the writing enthusiasts like to smuggle and sell under my real goods and their own on my

account! But for that very reason I chose you, because you are not a jester, in order to bring my commodity to the world in the first place! - But if she is also misunderstood in this purity, then woe in recent times the world!

05] Everybody prefers zeal to me more than lukewarmness. But you must be lazy like a blotting paper, through which one can filter through an unfair liquid nevertheless purely! For in your eagerness you could bring so much from your head under mine. But because I do not let you have my own zeal, but you must do everything only out of my zeal, without your free will receiving any compulsion, my goods will come to light!

06] In that you may find your apology sufficiently. And therefore no one should bind himself to yours, but only to my zeal! If that is not enough, it will go bad!

07] And with what said here it has to remain forever and ever! For no one will be saved by the zeal of my servants, but by my zeal, which is my love for you all!

Amen. - Understand this well! (Himm 01, p. 251)

### *About the first readers of the NR. More curiosity than love for the Lord*

10] That's why I will add the blessing at the end and not send in advance! - That's the second point to pay attention to! - Everything else (which was also given by Jakob Lorber) but can be read daily. In the meantime, however, everyone would be advised to read "The Fly," "The Grossglockner," and the whole of "Saturn." because there are many points that have been carelessly swallowed at the first, single-beam reading, so that **in the few readers they have more aroused the curiosity of the mind than the true, lively love for love for My love in the spirit!** (Himm 02, p.129)

*A Herald of the NR. The Lord using humble people, filling them with His Spirit – still their testimony may be imperfect (04]). The Judgment of the worldly cities. 1943 instead of 1843*

### A Herald of the New Revelation {09.10.1843}

00] Report of Anselm Hüttenbrenner: Today the mother Jakob Lorbers, who came to Graz, told me that last year she made the acquaintance of a casual seventy-year-old beggar in a strange house. This always only talks about divine things, he is of great shape, haggard, while friendly appearance. According to the language and the clothes, he must be an Illyrian. Asked where he was from and where he was staying, he replied, "I'm actually everywhere but nowhere at home!"

Later, in the summer of 1943 (N.B. 1843), this old man visited the mother of Jakob Lorber in her dwelling and told her **an old prophecy, according to which Styria was a happy land, in which time a man would appear, from whom the Spirit of God will speak.**

**Then he said to the mother, "Your son is this pardoned man! In a sleep he received this grace. - Do you know how long your son hears the voice of God? "**

The mother, half-informed of the revelation to her son, said: "I believe, about two years!" The old man said, "See, I know that better! Your son is already writing in the fourth year. **And when the fourth year is completed, he will again sink into a deep sleep lasting 24 hours, and then will pass from hearing to sight.**"

Then the old man said, "It would be good if your son were at this time Do not sleep in the city where he lives now, but be with you in his homeland."

The mother told the old man to camp for the night, because it was already dark. But he said he had to move on and he would be very happy if he could talk to his son Jakob. He could not come to Graz because he had no acquaintances. When the mother made herself unfavorably known to the man about the priesthood, he directed her to do so, and told her to leave everything entirely to God. This will already fix everything. Man should only let him alone!

The mother, who does not fully understand the Slavic dialect of the old man, believes that he also deduced from his statements that he once served in the military. But she can not vouch for her understanding. Ans.H.

Request of the servant: "O Lord! Most loving, holy father! What about the man from whom my mother brought me the news? - Is his statements to be trusted?

01] (Jesus :) »Write! **These same men, young and old, will soon be set up several and filled with My Spirit. Therefore, they are to be trusted.**

02] I seldom go along with such men and prepare people here and there for my upcoming big show! (Himm 02, p. 241)

03] **In truth, with fire and sword, I will visit the cities, the dwellings of the devils and their servants. I will pour out great famine, hunger and plague over them and let large waters come over the usury land. This is a most valid prophecy!**

04] **But even that man speaks out of My Spirit, but in looking he is not completely. It is not true with "sleep." Because you have to be awake seeing.** (Himm 02, p. 242)

**About the spreading of the NR** – the right time of maturity. The world needs it in the near future. The faithful fighter. Reaction of the world to the NR. The spiritual hunger is prepared by the Roman church. Symbol: **the whore of Babel** is the Roman church/ Babel – her threefold blindness and her sad fate 06-07, after growing to the max. domination of people 09], **Lutherans and the other denominations will also show no interest in the NR**, At the right time it will come to all who ask for it in their hearts 11; the Lord always revealed Himself to few people 13-14], **Rome will cause great sorrow to the world, before the publication of the NR** 16], p. 277 great prompt for the publishing of the NR – this the time when the world will need this Lord's New Word 04 - 05]

09] But that's just the 'maturing' of which we are talking! For the Psalm says so clearly and clearly that **the dead can not be accepted for love, as the blind man is not adept at the light. But where there is still no life and no light, but only death and hell, tell Me, what shall heaven have to do with life and holiest light?**

10] But I say to you: It would make much more bearable, if you would like to inhabit a house of the dead or a tomb, which is full of deadbear, fashionable and disgusting smell, as if you want to push out of the right time of maturity this My word in the still very dead and very dark world!

11] Once I said to you: **the world needs it in the near future. But such a thing only means the maturity, which is already being prepared everywhere.**

12] Therefore - watch and work! Because you do not know and you should not know when the time of maturity will come. Certainly then and so, since you are least provided for it!

13] For that very reason, I once said to you, "For the present I only give it to you!" - Why do you not consider all this deeper ?! But whoever may ask Me, "Father, if you give me food, why do you make the others starve?" Truly, I would like to ask them this: "Have I ever made you at My house-counseling, therefore I? you should take into account?

14] Therefore, stay with the bowl served to you and eat it carefree and do not tell me what to do! Because I know well what I do! 15] But if I said to you, "Go out, etc.," you would surely quake before the world. But since I know your strength, I do not demand that of you. - Thus it remains as mature as you have it, but then I'll tell you the rest already!

16] But if it does not please you, then you can put everything away and mate with

the whole world! On the other hand, I will surely achieve my intention otherwise.**For I am truly not interested in your weak faith, which is always full of decency - but you are forever on My fidelity!** - Now you have her, so keep her! - Amen. (Himm 02, p. 074-075)

18] But where does a human being or a people live on the earth, which would not have been a little incited because of me ?! **But it is true that he who is there for love of Me a faithful fighter for my kingdom, truly, his reward will be immeasurably great! - For now he will never taste death on earth in his mind. But then what awaits him only in my father's house, the whole infinity has too little ear to duly hear it!** (Himm 02, p. 153)

#### The spirit of power and strength

**Those few who have banished all that is worldly from them will then overcome the spirit of power and strength, no longer fear a world, openly confess the eternally living truth in them and, through the power of their faith and their love for the Lord, they will attack<sup>1</sup> the Father's house yourself.** (From 'The Spiritual Sun', Volume 2, Chap.071,20. Jl.gso2.071,20 ) (Himm 03, p. 205)

#### Print of the New Word {09.06.1844}

00] Question Lorber: O Lord! See, I have received so much grace from you now that I am not surprised enough by the great crowd. It is also the importance of the given grace so great and sublime that I can never measure it. - **Should this holy light be left to me and my few friends alone? Or should it not rather be the pressure for all people in the world? - And if it should go into the public, it asks: how, when and where?** - O Lord! I ask you fervently for a decision!

01] **I know best what and what what I give you is great and important. But the "how, when and where for the world" is a question for which an effective answer - like the world - is not ripe! - But I'll tell you**

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<sup>1</sup> seize

[02] The world is now like a man who has spoiled his stomach badly during a bad meal, and then even the very best food becomes disgusting. If you put it before him, it will soon make him sick to vomit, and he will flee the best dish!

[03] Behold, therefore, just before the world, put it in My Word! The world would flee and often annoy him and would condemn and curse it because it is not for their own interests, but only for the interests of the spirit, which the world has long since ceased to have!

[04] But it is this My great, living gift of grace to pass the destiny into the world, but only when the spoiled world will get the hunger for My meal again!

[05] But the hunger is now preparing the Roman church! - But how? Due to their bad meal and the deterioration of the mental stomach caused by this meal. He will then flee every food for a while and thereby be put into a just starvation; but then, with great avidity, reach for this true heavenly bread, and feed on it eternal life.

[06] See, so I want it! Because the stupid, wicked world is not yet sufficiently clever by all the nameless torments it has had to endure from the whore of Babels, and you still make the Courage on all sides, out of sheer disgraceful, world-interests considerations. For this reason I strike such a world with threefold blindness, so that it goes all the safer into the old, but now repaired, and even artfully arranged yarn, so that then Babel will be dealt with such a trapped world in a manner of which history is no example has to show! (Himm 02, p. 275)

[07] But I also say that this romp of **Babels** last only very short and you will soon discover many times, what the **whore** really up to the plate! - But then ten times woe to **the great whore**! - Every dog on the chain should fare better than the whore, if you remove the old, but well-fixed mask! - No one in the world has ever experienced a greater disgrace and disgrace and no one has ever had tougher chastisement!

[08] **This time Babel will grow fast, because it has a well-fertilized soil to the princes of the world.** If the first path was laborious, since Babel first had to examine with his servants how it is with the ground, it will now rise all the more quickly, because it knows its territory well, and **from ancient experience knows well what it is has to do to reach the desired full ruler goal!** The immediate achievement of this goal, however, is also due to the soon-to-be complete demise of this ruler.

[09] **And behold, in this very sure event (the fall of Rome after the pinnacle of the domination of the peoples) lies a major preparation for the omission of this**

word of mine. For otherwise, as well as everything from Me, it would have to put up with the verdict of condemnation on the part of this whore, which, however, is not in my order for this time and for all things.

10] You think, of course, that the Lutherans as well as all other denominations would certainly take up my word in many ways with the greatest eagerness ?! - I know that best, how many there are, which thirsts for it! - But I say once and for all: Among many millions, thousands do not give a rash!

11] The better ones are now taken care of everywhere. Therefore, the few chosen ones need less of this My Word before the time than the immense and stupid world great! But at the right time it will come to all who will ask for it in their hearts! (Himm 02, p. 276)

12] But is it not written, "Many are called, but only a few are chosen!"? - See, so it's here too! But you, the few chosen ones, are exceedingly glad that you belong to the chosen ones, and rejoice in what you have received! But the world does not care if, how, when and where it will be received! For truly, it is not worthy of such grace of mercy!

13] I say to you, whoever is worthy, let him be redeemed, as one day Loth to Sodom and Noah in his time! For the unworthy, however, I have no other gifts than the ones that every earthly day brings! In Abraham's time I only gave the great promise to Abraham, even though the earth already numbered many hundreds of thousands of inhabitants. Was it all right then, why should not it be like this? But I am still the same as in the time of Abraham, and do now, as I did then.

14] At all times, I reveal myself to only a few who are mature and to whom my word does not become judgment. But if, through My care, several mature, then I, too, want to free them, just like the children of Abraham from Egyptian bondage, at the right time!

15] Do not ask: how, when and where? - but do what you have to do for the time being; I'll take care of everything else. - Without your merit and without your concern, I have given you this grace, for you have never been before Me without sin! And so your brothers have received it without their care!

16] So it should also go to the publication of this word! But first there must be great sorrow for the greater part of the world out of the whore. Woe to all those states that now help the whore to the throne, and that they set their thrones! Truly, these will do a fall from their thrones, bigger and farther, as the two poles of heaven stand apart! - But do not be afraid! Because I will always

**protect my people, and there should never be a hair on their heads bent.**

17] And now, I mean, the answer to your question should be sufficient. Therefore, settle for it, because more is probably not necessary in this regard! Finally, I mention that your friends should take this as a fully valid note. And they too should let me worry and follow my counsel, so everything will go the best way in My name. Amen. (Himm 02, p. 277)

**04] Use the time, for it is now there that I have designated and made fit for the publication of this new revelation. Spend no effort now and at no small cost! I tell you, you will all have a thousandfold gain spiritually!**

05] So the time, which I said at the beginning, that it will come shortly, in which the world will need this My New Word, is now here! - The "whore" is thrown; The Dragon Spit has become harmless. Therefore, now with the new, big day! Amen. Amen. Amen. (Himm 02, p. 408)

*The cautious reception of the NR. What it means not to touch it. Spiritual hunger and not really satisfying it - many are called but few are chosen* 04-08] – *the gifts of the Lord need to be practices 10]*

01] So give the one who is a little thirsty, this good little drink! - I like to give them everything that looks forward to My gift. But those who are afraid of my gifts I do not like to give them, because I myself do not want anyone to be disturbed by any secret conscience in their freedom!

02] My little daughter is a bit afraid, but that's why I like to give her something because she loves me in secret!

03] But that is the gift! - Hear Me, you my dear little daughter!

04] So an ailing and starving man, who wants to be healthy and satisfied, has good medicine and a table full of the best food, but he does not take medicine and does not eat the food, but only smells medicine the food and thinks that even the only smell will heal and satisfy him - do you think so, my little daughter, that this man will be healed and satisfied by the mere smell of medicine and food?

05] Oh no! He will only grow weaker and weaker, and in the end he will die as well as one who has nothing to eat! For the fragrance probably strengthens and soothes healthy and satisfied people, but where the stomach is still empty, the mere fragrance is obviously too little!

06]Behold, my dear little daughter! So sick and hungry people, there are now a lot in the world. These people are quiet and have good and honest manners, but they make their own stupid laws in their nature, according to which they find in all good and truth the best taste and their greatest pleasure. But still, they do not want to bite into the good and the true!

07] They also resemble those who love the artists always admire. But they do not want to become self-artists in any case; because then they consider the effort and then do not have the courage to put their hands out of work. You would very much like to be an artist yourself when you hear other artists or see their works - so the artist just would not be associated with so much effort! (Himm 02, p. 284)

08] That is why it also says: ***Many are called, but only a few are chosen!***

09] See, so it's all about what the Spirit is! I tell you: there is too little to see and hear! This is probably enough to strengthen the artist, but the layman will not reap (for his own skill) in a concert!

10] **And so it is with My gifts! They do not just have to be read, they have to be practiced.** Then they will bring the true living benefit to the reader and listener.

11] Therefore, if you practice yourself diligently in the living love for Me and become a true virtuoso in it, then you will only then see in your life how great each of My gifts is for ever!

12]That's my wish for you, my little daughter! Follow him alive, you will live forever! Amen. (Himm 02, p. 285)

*The ways to read the word of God. The ones considering the Bible a story sleep and fall into eternal death; Bible has been revealed through various seers and servants 04]; Symbol: gate stands for a wise man/ thinker, Deus ex machine vs Deus in nobis. The Lord will afflict defiant humanity with stupidity.*

From reading the Word of God (02.07.1847)

00] How some read the Word of God - and how the Word of God is to be read or heard by men with benefit to the soul, mind, and life.

01] There are all sorts of readers of **the Word of God, of the living, even of the one through whom all that is there was made.**

02]Some read it like the ancient story of Prince Piripinker, the story of Genoveva, the lengthy Hansel and the story of the four Haimons children! The Bible is an old work, which has been pieced together from all times and can no longer compete with

the new literature; it contains a great number of mystical miracles, which are underpinned by an old, sometimes rather lewd morality, sometimes by a historical one Sketches, and most often with threatening and punitive sermons, and prophetic misfortune promises, but not much better than the weather forecasts in the peasant calendars, each of which would surely be correct for any particular part of the earth; because it does not rain here, it could rain in China or on Tahiti or Otaheiti, in Kamchatka or in South America. It would also be the same with the prophecies in the Bible. If they do not arrive in Europe, there would still be an Asia, Africa, America, Australia, and a multitude of great and small islands in the great oceans, where at one or the other such a prophecy must surely and unequivocally be fulfilled! (Himm 03, p. 263)

**03] For such readers, the word also has an effect, o a splendid effect! For it makes them yawn and begin to sleep soon afterwards, physically and spiritually for ever, that is to say, they pass so tenderly into eternal death! For he who does not act according to the word dies for ever, spiritually and physically. - -**

**04] But for such many times I have had the word of the Old and New Covenants clearly revealed by various seers and servants, that is, by My Holy Spirit in them. But the revelation has the same effect, and it is said that the ancient Bible is like a proteus and a chameleon usable in all shapes and colors, and a woken-up head can make of it what he wants, like a skilful sculptor from the raw matter. With this criticism certainly no golden mountains in the realm of life will grow for the spirit of man!**

**05] Again, there are other readers who, although they have a certain respect for the Bible, may well read it very attentively; but since they do not grasp much in it, and sometimes even encounter literal contradictions, they usually say to themselves and sometimes in the presence of their friends: If God had wanted to reveal His will to men through the Bible, then it would have to After all, he wanted to be understood first and foremost by everyone, and secondly at all times, and to achieve the ultimate purpose of ensuring that such a most holy treasure of all human beings should be for ever would like to receive genuine.**

**06] Although this criticism is a hair better than the above, but she does not hold stitch; because what such a critic is struggling for, is provided a thousandfold anyway. - But if he is blind and does not notice it, then he can only attribute it to himself if he remains a donkey and wasted his mind on donkey food! -**

**07] Anyone who has political world affairs in mind today, tomorrow all sorts of things, on the third day money transactions, on the fourth day dung and pitchforks, on the fifth all kinds of fruit trees and vine improvements, on the sixth day beautiful girls, theaters and the like, on the seventh day for all the world knows where his head is, discusses all sorts of worlds in an inn with his**

**world friends, in order to disperse and cheer up a little, on the ninth day thinks and simulates nothing but what the eleventh, twelfth, thirteenth and fourteenth day will give and do all the work, and at most on the fifteenth day swallow a few verses from the bible in the way a traveler would spoon a spoonful of soup, if the postilion signals the departure; question, may well ask that, as you say, even the Holy Spirit should fly fried birds into his mouth? - That's what it's said: you never harvest figs and grapes from thorns and thistles.** (Himm 03, p. 264)

08] As little as lilies and roses on nettles and holly apples grow, so can get into a crammed with all world affairs mind the inner spiritual understanding of my word ever come up, and even less to maturity! - And so, such a wise man of the world can by no means stop at it, if he remains in the spirit of a donkey, temporally and even easily eternally.

**09]But somebody deals with it, and in time he becomes wise. Whoever deals with the world becomes wise in the course of time; but for the kingdom of God he remains a gate full of blindness.** - He who deals with horses, becomes a clever stables master, who with painting, who becomes a painter, who with music, who becomes a music master, and so on. **But the one who above all deals with My Word and does it will become wise in My Kingdom of Eternal Life, which is proclaimed by everyone in the Word and what He has to do in order to attain Himself.**

10] **But if somebody just reads some passages from the Bible or other revelation at all sacred times, like a piece of paper with a piece of cheese wrapped around it, or some deciphered intelligence articles from boredom like a so-called rebus (picture puzzles), truly true, the Holy Spirit is probably as far away as the two outermost poles of endless creation.**

**11]There is nothing in Me with a Deus ex machina (a god conjured up), but only excluding from a diligentia of the mind in rebus divinis; - where this exclusive diligentia (diligence) is lacking because of all sorts of machinis mundi (machine-related world affairs), there is nothing or very little with the Deus in nobis (God in us) and therefore also just as much with the true understanding of the old or newly revealed word God!** – (Himm 03, p. 265)

12] But such people are truly true to Me, because they are lukewarm for the most important thing and the promised eternal life just with the confidence to look like a lottery player his lottery ticket: If something and comes something, it's good; but it is nothing and nothing comes, so it is good too. - Yes, certainly, where it will probably be so good forever, if it will be nothing with the eternal life and nothing will come, what could help them.

13] - But no one thinks so, that I treat someone who treats My Thing like an old wives trial or at most like a stupid pinch of snuff or like a cobbler's account, My kingdom, My grace and My great mercy on the back to throw up! - Oh no, I certainly

will not do that forever.

14]But everyone believes in his folly what he wants; But I will do what I want, and I will never let myself be misled by the stupidity of men; because I do not need you men, but you need Me! But I will afflict mankind with stupidity and will see how long they will defy me. But as endlessly good as I am to him who earnestly seeks me, I am equally inexorable, but I am also to him who in his heart regards to me the world no better than a pinch of snuff; truly, truly amen, amen, amen. (Himm 03, p. 266)

*Indifference of men for the greatest miracle of the Living Word. Worldliness.*

*Lord's cure for His children who find no time for the NR*

05]But if I give friendly advice to the worldly man either through the better urge of their heart or, as is the case here, through a woken seer and a servant of word, tell Me, where is he who fully believes this and therefore respects faithfully? For then the senses of men are wrong, that they are as indifferent to the greatest miracle of the living Word, as only ever another everyday appearance in the world! (Himm 02, p. 106)

02] Behold, the one whom you have in the question is neither counseling nor helping for the time being; for he continually seeks his fortune in the world, and only wants to have his worldly circumstances improved, but for me he is in the end still far from lying, for he does not seek Me for my sake, but only for the great world.

03]Last year I cordially invited him to my table and banquet. But he has never imagined in front of the world, to do what I advised him, so that he would have recognized from it, why he is really, starting from Me, in the world! He serves and lives only the world, so he must be satisfied with the reward of the world!

04]Anyone can do what they want. Who I invite, he may come or not. And once everyone is invited - whether he comes for it or not, that's all the same to me. For the world has its children, and I have mine. - But when I call my own people, and they do not listen to me and do not want to understand Me and therefore do not come because they have too much to do with the world, then I let them taste the world and let them feel, as she tastes.

05] If they have then sufficiently appreciated the world and have sufficiently appreciated the world's diniest wages, then they will not so easily refuse my

**reputation when it will go back to them!**

06] But I say to you: What happens in the sphere of this man, I am just letting to his betterment. I let him taste the world in larger pieces, so that he should see from it, which benefit brings him his office, because he has never found time out of sheer office and world zeal, to deal with me only sometimes a little , (Himm 02, p. 185)

07] Since he also believes to be blind at once, if he sometimes wants to read a chapter from my book, then he should try his hand at it all the more in his official papers, what all else his eyes can endure!

08] I do not like his whole way of life. He bends on one side, because he could win the most beautiful time for me, and on the other hand he can even be afloat, where there is no time for me and there is nothing to gain for him!

09] Therefore, therefore, **the man is for the time being not to advise and help, as he means, but he is cured homeopathically by me, namely by the world itself! (ie similar through similar)**

10] However, I only want to have noticed such things for you and at best the other three. And they can only give him verbal jolts and jerks - it goes without saying, on good occasion only! (Himm 02, p. 186)

***Doubts rel. to the NR and adherence to religious traditions. Martha's example. To love the Lord with the spiritual heart***

04] If you, little "Martha," but a right discipleship (in the spiritual teacher Jakob Lorber) have that, according to my word, the love is quite evident there, as you often like because in your heart doubt about him and do not believe his words? But I say to you, **if you trust in the clergy more than a disciple of Me, then stick to your faith, and I will not judge you forever. But so in the Zwieschwebe is not good. For two gentlemen are difficult to serve.**

05] **You are busy in the housekeeping and like to go to the house of prayer. But behold, I am more than housekeeping and the house of prayer! - You hang more on the flesh than on the spirit and you are a "Martha". But life lives only in the spirit, not in the flesh!**

06] **So seek for that which is of the Spirit, and you will find true, eternal life. And if you want to love Me, love Me with the spiritual but not with the carnal heart!**

07] **You do not have to be a coquette and have no double love, but you have to love me with a firm heart - but not half here and half there.**

**08] But if you ask where I am, I tell you: where the true love is, there I am and my kingdom with me! But in the "wall" (in the temple of stone) I am as little as in the old temple in Jerusalem, because the curtain was torn.**

09] Be pious in the heart and always remember Me! That's what I ask of you on this day, from now on! Amen. (Himm 02, p. 169)

**The judgment of the enemies of the NR. Lord's enemies to be judged on a small and large scale**

#### **The Lord protects His work (29.10.1843)**

**00] O Lord and most loving Father! How is the case to be taken with someone who, to my knowledge, was a strong despiser and formal adversary of your holy grace, addressed to us and ridiculed them as a folly at any time? -**

01] You can write a few words to your rest! - See, so I always protect my work! Did not I ever say to you on the occasion when you all received a false warning letter (see Announcement of Aug. 13, 1840) ('Himmelsgaben', Vol. 1, pp. 79 ff., [J1.him1.079](#) ), as I meet all of them immediately will, who will take me seriously in the way ?! - Behold, that's the way I take care to make my enemies harmless! Recently I have a very significant enemy, who was just on the jump, Me to oppose him seriously, to give his reward, that is the second one, but he should be blasphemed a little bit! What I mean by that, you will understand in the sequel! (Himm 03, p. 204)

02] But I say to you, **whoever finds more pleasure in something worldly than in Me, from now on I will watch him only very briefly; If he does not turn around soon, he should be judged!** - You know what I mean by that! Verily, verily, **whoever to you or anyone who speaks in My name will do a reasonably stiff argument, either openly or secretly, towards or away from you, I will know how to paralyze the tongue in such a way that he surely should never do any sort of refusal with \her!** Do not ask me how! It is enough that I swore this to you. - **My compassion for my enemies is over; Therefore, let everyone be judged who wants to resist Me on a small and a large scale!** - Amen, Amen, Amen.

03] I say that, the all-powerful, Amen, Amen, Amen. (Himm 03, p. 205)

**About the supposed errors in the NR. The meaning and not the word is important to the Lord. Only spelling errors to be corrected in the NR 37]. NR**

*given to the Lord's children and not to the world. The (necessary) stupidity and folly of Lord's children*

To the poem 'The Angel' {13. July 1840}

This word of the Lord is in the main work 'The Household of God' {Volume 1, chap. 34, verse 37, jl.hag1.034.37 } . The word referring to the 'angel' took place four days earlier than the byword of July 17, 1840, addressed to Carl Ritter von Leitner . 'Himmelsgaben', Volume 1, p. 51; jl.him1.051 } }.

**36. (For everything I give you here is true and faithful for My children, for I do not give it to the world, but only to My weak children. Therefore, they shall not measure My love and wisdom, My words and My grace by worldly standards. I do not want to shine before the world; I only want to be loved by you, for I have plenty of suns to shine upon the world. If you criticize My writings with your worldly learning, what do you think I shall one day do with your worldly nonsense? - Therefore, learn from Me, and once you will have been taught by Me, you will see and recognize whose laws are on a higher level- Mine or those of the world.**

**For to the world the word is important, but to Me the meaning within the word; and he who does not gather with Me will mightily scatter!)**

37. - Before I lead you any further in this My household, I will briefly tell you something concerning **My angel**, especially to those who almost in every line find something to criticize in the grammar, for the sake of the world. Since they have no malice in their heart, they may, where My weak secret scribe of My New Word has in his old inattentive way made a little stroke too many or too little, complement it according to their insight; also correct the spelling and dot the i's, where necessary. **But at him who would dare to change a single word, or seek a better rime or to unnecessarily improve a line, I shall look with angry eyes. Do not seek the word in the sense, but the sense in the word if you want to find the truth. For the truth is in the spirit, but not the spirit in the truth, which might be impossible since the spirit is free and preceded every rule, allowing to derive truth from it.** Since you say this already of your men of genius, why do you look with critical eyes at My Spirit as if a schoolboy had given you some poor work for correction? - Therefore, if anyone should think that I do not fit into the world with *that* garment, let him keep Me at home. **However, there will be more merit for everyone if he added to My writing a rule learnt from it rather than worldly criticism; for giving is more blessed than taking!** Do understand this well! Amen. (HHG vol 1, 34:37)

#### **A little notabene {21. July 1840 at noon}**

01a ] Here is a little notabene to justify correction.  
[See the proclamation of July 19, 1840 (Remarks on the poem, The Angel ') in Psalms and Poems, pp. 136-141.]

01b ] **If I call you stupid, that means in the correspondence: You have the full measure of my love - and you are blind in the ocean of light of my great grace, like a night owl or even a prisoner, who after 30 years is the thickest of the dungeons Night has come to the bright daylight; which state is called **stupidity**, just as the one who is in such a state is stupid. - And I say, "Blessed are you, because you are worthy to be called stupid by Me; for truly I say to you, who first does not become stupid in My light great grace, who will never see My holy city! He would first have to be stupid in all love and humility Amen. -**

02] The same is true of the nonsense which says that if one has removed more and more of his worldly senses from the world and the spiritual senses are not

yet fully opened, then man is in a state of nonsense, and the world becomes one Called folly. But I say, Rejoice, if your great holy Father calls you nonsensical, for then know that My Kingdom has come very close to you! For truly I say to you: Before anyone has not become nonsensical in My barmic love, He will not enter into My kingdom to live. -

03] Therefore be happy and exceedingly happy, if I call you stupid and nonsensical, and lift up your heads and see my spirit hover over them! O you are overjoyed, whom I call so; for that is the great blessing of your Father, in which you all will find eternal life.

(Himm 03., p. 037)

04] **But be sad that from whom I will stay away with this great grace-naming; because then he has lost his children's right to Me and will one day have to endure a severe judgment before the face of God!** - But my children will only taste the blessed judgment of my most loving father's heart, Amen.

05] Of course - I say this your most loving, holy Father Amen, Amen, Amen. - - -  
(Himm 03, p. 038)

*Errors/ Contradictions in the NR and the Bible? Explanations of the Lord. The Lord's word should be received/ measured by the heart 7] p. 134; 10] p. 139. The names evil people called the Lord and His gentleness and patience 02-03]. 07] The right light over contradictions at the right time and place 04] CC in 'The Sun'. Example of the different accounts of Lord's resurrection in the Gospels<sup>i</sup> 11] on – love, humility and patience are the key 17-18]*

00] Ask Jakob Lorber for enlightenment »... how to take there is the small contradiction in terms of the habitability of the planes in the planet Saturnus, which you have graciously revealed to me.«

01] What is there with the "contradiction"? - I myself have made you aware of it! **Because for the moment you have missed dictation for three subsidiary words and have had to ignore it according to the intuition and because I wanted it so.**

(Himm 02, p. 133)

02] **But why did I want this? - So that your spirit should get a new little push and therefore should search busier and more alive in what I give so alive from My grace of grace; and should not consider my gift as a daily comedy.**

[03] But secondly there was a small contradiction, because you forgot to mention a circumstance in my speech, because of some of the external disturbances, since I buried loud enough in the last habitability report and said: "And especially some continental countries, and their southern parts though. <<

[04] But you ask why I did not want to draw your attention immediately? - See, my school is different from the world's people! Therefore, I often diligently admit such things and, wherever it can ever be, place the "rejected cornerstone" in all My ways, so that the world should find its court by it. But then when someone comes to Me and asks Me for the removal of the cornerstone, so I want to do so well. But just beware everyone!

[05] Probably the one who corrects according to my statement! Because he will come over the light. But anyone who wanted to accuse me of allowing such small contradictions should be punished with unbelief!

[06] Whatever happens there has its wise and loving cause. Therefore, you should also be more interested in My judgments than in the world! - What I give, I do not give to the world for a benefit, but only for judicial offense!

[07] Therefore, do what I tell you; and never think what the world would like to say! For my gift should not be received alive by the understanding, but by the heart into the spirit. (Himm 02, p. 134)

00] Ask Jakob Lorbers that Jesus help him out of embarrassment again. "... **that is how the dictates of the sun have shown a small number of contradictions, and that of the last planet, which is said at the beginning of the introduction to have only three moons. But now, in the special treatment of this world-body, it is said that he has ten moons...**"

01 Write therefore, son of Adam, who still calleth fire from heaven, if you are reproved any, that you may be of old age Reason a true Jacob!

02] See me! **What have people already made of Me! How many times have I been called a deceiver, an agitator of the people, an Israelite idler, a vagabond, a nerd, a fool, a magician, even a servant of Beelzebub!** Yes, even in this (present) time I'm on the ground by a hair better. One taunts, laughs and derides me everywhere. Or one completely denies Me and thereby safely destroys my word and thus also all my grace and mercy. **Wherever I am still served to shine, I do not need to tell you in detail how such a service in and of itself is most likely**

**ordered. Because you probably already know most parts! (Himm 02, p. 137)**

**03] And behold, yet I do not let rain and fire rain from the sky! So, too, be gentle and modest, and always be full of love, gentleness, and patience with your brothers and sisters, and you will always judge more with them than with brimstone and fire from heaven!**

04] If the Ans.H.-W. We do not have to grudge him for this here and there. He does not do it to suspect you; but only for the sake of light does he do it. Therefore, Jacob, no fire from heaven yet! Therefore, it is not yet necessary for you to give Me back the ministry of grace. But just go on! **The right light will appear over every externally shining contradiction at the right time and in the right place.**

05]"***For if the first thing had been unblemished, there would be no room for another!"*** (Hebrews 8: 7) - You should understand and pay attention to this, why the Old Testament is reprimanded and set a new one! - See also here! - **Three grains are put into the soil and bring tenfold fruit.** Why not tripartite? Why must the three set grains in the earth be "sworn in" before, why should they perish, in order to give the new ten children free growth?

06] **In your case, three and ten contradict each other for the sake of your hardness; but not so it is with me. For in my kingdom are a thousand like one, and one infinitely many!**

07]Therefore, you wait patiently and trust Me, that I am most earnestly wise. Thus, in the right place, it will be shown why in the first "Testament" ("testament" means testimony-that is to say, manifestation) -three, and in the present, as it were, ten new moons!

08] **So that you do not get into an unnecessary fire again for me, I tell you in advance that in the disclosure of the "sun" there are still a few constitutional contradictions and a few more will happen. But when the "sun" is completed, all contradictions will be resolved!**

09]Therefore thou shalt not fiery and the Ans.H.-W. do not be scared! Because what you receive is My Thing. And I will already see to it in all things that she (her) becomes what she should be. But you do sufficiently, if you fulfill My will. (Himm 02, p. 138)

10] With the understanding, however, each one stay pretty distant from my gift! Otherwise it resembles the seed that fell from the hand of the sower among

thorns and thistles. For in the understanding the apartment is of all sorts of worries. Therefore, whoever measures my word with his understanding instead of with his heart, will hardly ever reap the fruits from my seed.

11] Consider for example: *In Matthew two women come to the grave; an earthquake happens; an angel appears, rolls the stone from the grave, sits down on it and gives the two women notice of Me.* {mt.28,01-07}

12] *At Mark three women come, take care of the stone; the latter is taken away by an invisible power, and then they go to the grave, finding there a youth with a white shirt to the right, who consoles them and gives them information about Me.* {mk.16,01-07}

13] *In Luke, several unnamed women come, with spices even, and find the stone already rolled away, go straight into the grave, find no one there yet; After a while, when they had already taken care of themselves, two men in shining clothes came to them and gave them information about Me.* « {lk.24,01-07}

14] *When John comes only a woman, the Magdalena namely, finds the grave open, but no one inside. That's why she runs to Peter. Peter and the other disciples hurriedly come to the grave, find nothing except the folded shrouds, and then go home again. Afterward, the weeping Magdalena looks into the grave and sees to the head and the head two angels in white clothes, who only ask: Woman, what are you crying? - And after answering this question, I'm already behind her!* {Joh 20,01-14}

15] Who outwardly, according to world history, judges according to his understanding, what must he find necessary in these four very different statements, if he wants to pretend to be extremely critical?

16] I tell you: Either the death of his mind or the death of his faith! - The death of his mind, if he suspects there a divine mystery and puts such My wisdom and omnipotence. But the death of the faith, so he says: "If the fact were authentic, then there would not have to be four, but a hundred historians in the number, in the species, in the words, and in everything in the matter. Of the four historians, however, everyone says something very different! Which one is right? None! And so I do not believe anything! « (Himm 02, p. 139)

17] Behold, neither the understanding nor the faith shall be killed! - But how can this happen? - I tell you: Only through love, humility, gentleness and patience!

18] When these four become one in man, even the living light will be in the greatest amount in the heart, in which all contradictions will be resolved!

19] If you notice that, then you too will come clean and clear! - But if you want to

be with my intellect my treasure graves, verily, then you should find nothing but filth!

20]For my gifts are only for the heart, but not for the time being for the mind! But whoever wishes to arouse his heart by reason, let him be assured that he only kills it. For weaker is probably no love than that of the understanding!

21] But whoever wants to come to life, love and believe me gently and patiently! And he does not demand from Me as from a bad administrator an untimely account! For true children love the Father and do not quarrel with Him!

22] Such understands well! Amen. (Himm 02, p. 140)

*Q&A about apparent contradictions in the different Gospels (17.03.1864). The evangelist Matthew and L'Rabbas p. 331-332. The Lord is the only son of Mary 15] Gospel of Luke written more than 50 years after the Lord's death, Teophilus work 18-19] p. 333; Of the Last Judgment p. 334- fate of those who do not hear Lord's Word 13] – influences of L'Rabbas, Teophilus and Council of Nicaea 15-16], The Lord as highest love and mercy, the true octor, the only Good One 17-18] and pope, Catholicism- Peter never saw Rome, other myths 19-21]. John and then Mark's Gospels the most trustworthy p. 337. Jesus' 40 days in the desert<sup>ii</sup> p. 338- 342, 345-346 (the 'living caves of India' p. 339-40) – the meaning being spiritual 16]+18-20] p. 342; Reason why the Lord admitted the occurrence of such contradictions p. 343 – the use of all weed 26], gospels contain the pure spirit despite material contradictions; what was created first – the egg or the hen – Adam and Eve 33-34]; Cheek and Coat – Do not resist evil p. 347 – and appearant contradiction with the Law of Moses – the reason why the Scriptures are written in a shorten form. Moses writings 10-14]p. 349, The Lord came to bring the sword and not peace (Matt 10:34-36)– cc with commandments? – the sword of truth 08] p. 350-352; Be wise as serpents... p. 353 – about John of Samaria and Saul/ Paul; the first churches distancing from the Lord; Peter's issues – see Acts – Himm 03, p. 354-6; The whale of prophet Jonas;– both natural and spiritual veracity of the Scriptures p. 359-361; the great octopus p. 361- 362; the guest without a wedding garment (Matt 22, 11)- symbol of following the Lord (the quest without it stands for false followers – Jews, Pharisees, false Christians – but first Satan and his disciples); the food is the Lord's teaching. 362-3; The fugitive youth (Marrk 14:51); What happened after*

*the Lord's death in Israel (Cyrenius, Cornelius, Pilate, Caiaphas, Herod Antipas) – the Lord appearing to His disciples p. 364-7; About the Evangelist Luke - His Gospel and Acts – the exaggerations contained in them p. 377-8; still his great zeal for the Lord 20] p. 379 - 380 . The Lord as Sun 17]-19]. The false Christian leaders speculating on this gospel's errors and their adepts 22]-23]; Heaven – everywhere Lord's love and wisdom prevail 17-18]; the spiritual Sun of the Lord and His omnipresence 18-19]; the Christians followers of priests (preaching a fearful God) are not Lord's lambs and sheep 22 – 23]*

01 ff]

I.

Mt.01,25] "And did not recognize her until she gave birth to her first son, and his name was Jesus" ( Luke 2:07)

Mt.13,55 ] "Is not this the carpenter's son? Is not his mother Mary? And his brothers James, Joseph and Simeon and Judas? { Lk.04,22 }

Mt 13:56 ) "And his sisters, are they not all with us? Where does all this come from?"

**These places gave rise to the assumption that Maria had several children.**

II.

Matt.12,42 ] "The queen of noon shall appear at the last judgment of this generation, and shall condemn it ..."

Mt.13,49 ] "So it will also be at the end of the world ..."

Mt.16 , 27 ] "For it will happen that the Son of man will come in the glory of the Father with his angels ..."

Mt.19,28 ] " And Jesus said to them ...: You will also sit in the twelve chairs and judge the twelve generations of Israel. " Mt.25,30-34.

**These passages gave rise to the adoption of a doomsday and judgment.**

III.

Mt 04:01 ] "Then Jesus was led by the Spirit into the wilderness, that he might be tempted by the devil." { Mk.01,02 f. 1; Mk.01,12 .13; Lk.04.02 -13.

IV.

Mt.05,39 ] "But I say unto you, that ye should not resist the evil: but if a man give you a blow on the cheek of your right hand, offer him the other."

Mt.05,40 ] "And if any one wants to be with you and take your coat, let it be the cloak." { Lk.06,29 }

Mt.10,34 ] "Ye shall not believe that I have come to send peace to the earth: I have not come to send peace, but the sword."

Mt 10:35 ] "For I have come to arouse man against his father, and the daughter against her mother, and the cord (daughter-in-law) against her in-laws."

Mt. 10, 36 ] "And man's enemies will be his own household.

Mt 10,16 ] "Behold, I send you out as sheep in the midst of wolves, therefore be as wise as serpents, and as false as doves."

Mt. 10:17 ] "Beware of men ..." { Lk.12, 51-53 }

**Literally, these are contradictions and are not applicable in human life; for by this, on the one hand, the power of the strong would be sanctioned, the inferior would become a slave, the proud one would only be more presumptuous and the widest basis given to every injustice. On the other hand, the fight is given again and again the defenselessness of the sheep against its enemies.**

## V.

Mt 12,40 ] .. so the Son of Man (like Jonah in the belly of the whale) will be three days and three nights in the middle of the earth. "

Mt.17,23 " ... and on the third day he will rise again. .

"{ Mt.20,19 ; Lk.13,32 ; Mt.26,61 ; Joh.02,19 .21 }

Mt.27,63 ]" I will rise again after three days. "

Mt.28,01 ] "On the eve of the Sabbath, which dawns on the morning of the first day of the week after the sabbath, Mary Magdalene and the other Mary came to see the tomb." { Mk.16,01 ; Lk.24,01 - 06; Joh. 20,01 }

Mt.28,02 ] "And behold, a great earthquake happened.. "

Mt.28,06 "He is not here ..." (Himm 03, p. 329)

Mark 10,34 ..... and on the third day he will be resurrected. " Mk.16,06 " He is risen and is not here. "

Lk.23,44 .45.46 - these verses are quoted in concerning the hour of death against the time of the resurrection - and John 19:31 Crossing of the Cross:

**How is the time of death here with the resurrection according to the different verses? - Was the corpse of the Lord three days in the grave, as is often assumed, or So, after the burial on our assumption happened on Friday, the resurrection is done on Sunday morning, so the third day?**

## VI.

Matthew 12:40 : For as Jonah was three days and three nights in the whale's belly. **What was this fish - or is the fish just a mental equivalent?**

Mt 2:12, 11, 12: "Then the king went in to see the guests, and behold, a man who had no wedding dress."

Mk . 14:51 : "And it was a youth who He followed him, clothed on canvas, and the young men attacked him."

Mk.14, 52 : "But he let go the canvas and fled only from them," - Who is the youth, and why does Mark mention him alone? – (Himm 03, p. 330)

### Text explanation of the Lord

#### **I. The Evangelist Matthew (18.03.1864)**

01] As far as the first question is concerned, a little explanation in the actual John (Gospel) has already been touched on in their regard. But just to make this matter much brighter, you must know that **the evangelist Matthew was only received by Me when I met him on my journey to Kis in a middle station between Capernaum and Kis as a public servant in Roman service** ; therefore I was reproached, I go about with tax collectors and sinners. (Himm 03, p. 330)

02] **But since this Matthew was well with the pen and did not want to separate from Me, he was received by me as a writer, but only for the facts, while My John had to record the word that I taught.** and sometimes recorded less spiritual parts of My teachings and sermons for them, but always corrected them on occasions of John; for Mt. had a good memory for facts, but a weak one for the teaching.

03] He knew very little about My family relationship as long as He walked with Me, and on occasion James, Simon, and John shared with Him what He did not record on the spot, but only **a few years after My resurrection, when he was elected apostle instead of Judas Iscariot.**

04] **This apostle himself - as the evangelist - had put his gospel neatly and correctly together and then made his journey to the southeastern regions of Asia.**

05] **Then in Jerusalem, in Galilee, in Samaria, then in Tire and Sidon, five Matthews stood out, and each wrote a Gospel of Matthew; undoubtedly, this was**

**the most acceptable to Sidon.**

06] **The other four were rejected as completely apocryphal at the great church meeting at Nicaea** - as incompatible with it as well as among themselves - and the Sidonian preserved as genuine as possible. And so, too, this is partly apocryphal, although the writer made every effort to present the matter as true as possible.

07] **He actually wrote - take this one - fourteen Gospels, depending on the cause of his endless eyewitness was announced him any. From these fourteen he wrote a fifteenth, which, according to the judgment of many experts, was declared the most correct and the truest.**

08] **And this pseudo-Matthew, actually called l'Rabbas, is the actual creator of today's Gospel of Matthew.**

09] **The real (Matthew's) Gospel, however, is still today in a large collection of books and writings in a major mountain city of Hindi**, which is probably the largest and richest book collection after the burned Alexandrian all over the world. It consists of several million copies of books and writings of all kinds, to which collection, unfortunately, only the high priests, who are under the supreme priest Brahmas, have access. The Burmans alone have a very abbreviated copy (Himm 03, p. 331)

10] You also want to know **what has come to an end with the Apostle Mt. in these countries of India?**

11] He was kept there quite well, but he was permitted to communicate his teaching only to the priests and no other man. Yet, in his old days, guided by my spirit, he found an opportunity to escape to the Burmese, and he taught them all sorts of wisdom, and then wrote for them the short gospel already mentioned.

12 In some better traditions, this apostle becomes and another companion called "the apostles of India".

13] From this you will probably be able to see easily how it relates to the Gospel of Matthew you know, as well as with **the mentioned chapter 13, where it says, if I am not the son of the carpenter Joseph, if my mother is not called Mary and My brothers not Jacob, Joses, Simon, Judas and John?and - "his sisters, are not they all here with us, where does all this come from?"** { Mt.01,25 ; Mt.13, 55 f. }

14] In order to understand this, one must know what is already mentioned in John (Gr. Ev.) That I once came to Nazareth, taught there in the synagogue and even worked many signs; and when even My apostles and disciples began to perish, I said to them, "The prophet is nowhere less valued than in his own country," left Nazareth,

and afterwards did not return.

15] As for my so-called brothers and sisters, they were probably the children of Joseph from his first marriage, but not the children of Mary, whose only and not first, the first but only son, was I. { Mt.13.55 f.}

16] As for the sisters, they were not daughters of Joseph, but their poor relatives, and they were therefore called sisters, living and acting according to the mind and will of Joseph and Mary. { Mt.13.56 }

17] Three of these brothers went with Me, James, Simon, and John; but two remained at home and carried on Joseph's craft, and cared for Mary until then when I gave them to John for further care.

18] The same apparent contradictions will also be found in the **Gospel of Luke**; for this evangelist only wrote the Gospel and the Acts of the Apostles more than fifty years after Me. But his gospel is also a compilation of what he has accomplished through zealous inquiry about Me and the apostles. (Himm 03, p. 332)

19] He has sent all that he wrote to Athens to his well-known friend Theophilus, to whom Theophilus again wrote a gospel from the Gospel of the Lycian, enriched it with many additions, but occasionally added so many falsehoods to it which then gave rise to so many contradictions, especially in the natural sense of the letter - namely My superstitious appearance in the so-called "Last Judgment", which disagree with the only ever very short Gospel of John, but nevertheless allow spiritual illumination - and we will pass over to talk about this and many others in the next dictation. And so good for now. Amen. (Himm 03, p. 333)

## II. Of the Last Judgment (19.03.1864)

01] I mentioned to you yesterday that the extraordinary "Last Judgment" in the Gospel of Matthew (l'Rabbas) and even more in the evangelist Luke made a great deal of mention, and that this very last judgment was and still is a multifaceted guilty one that many people have turned their backs completely away from My teaching, have themselves learned lessons from pure reason according to their intellectual powers, and after that have taught their fellow-men, acted and lived, and no longer wanted to hear and know anything about the day of doctrine and prophets. { Mt.12.42 ; Mt.13.49 ;Mt.16.27 ; Mt.19.28 ; Mt.25.30 -34}

02] For they said, and not without injustice, how can an endlessly wise, eternal

**God, out of whose great and little creatures, only love breathes visibly and palpably, have called the greatest number of men into existence only for the sake of it a short life on a material world, which is composed of nothing but death and misery anyway, to torment eternally after the entrance into the hereafter and to plague for the offenses which they have committed in their body in the world? -**

**03]I tell you, such a thing would not even be possible for the highest and most vicious tyrant in the world.** For it is certainly not unknown to some of you from the history of the Ur, Vor, Nach- and Zeitzeit that large tyrants in the end have begun to fear themselves, and many of them have fled without a special one Reason, as an ever-increasing fear of oneself, and usually found their downfall in such flight. (Himm 03, p. 333)

**04] I can here alone should tell you in respect of such outcasts of human wickedness that they were taken from always more and more evil or unfermented demon possession after a certain period of their tyrannical rule and had them as tools of their demonic vengeance they were against a people, serve.**

**05]Therefore, if these tyrants, who in the eyes of the world have truly heaped atrocities on atrocities, should condemn them to hell forever, then as a judge you would be a thousand times greater tyrant than they were themselves. How could He who was I Himself petition the Father as the eternal love in Me under the greatest pains of My Body for all those who have crucified Me and have made me crucified, that He should forgive them by not knowing what they do!**

**06]For from the Pharisees, from the High Priest Caiaphas, to the henchmen who have nailed My Body to the cross, no one really knew with whom they really had anything to do with Me. For the Pharisees, in spite of all My deeds and doctrines, considered Me, in the first place, to be a chief magician of the Essene school, whom they hated exceedingly, and secondly, they considered Me a Jew-agitator, as the I was giving the Romans an opportunity to do so they forbid the Jews all freedom and in the end even their religious cult. The larger the signs I acted, the more my well-known enemies grew.**

**07]As for the minions, most of the soldiers of the Romans were gathered together as mercenaries of all the nations of the Roman Empire, and were all the more desirable and desirable to the Romans, the crueler and callous they showed themselves in battles and even in small executions; for a sentimental Roman soldier would have been a real absurdity for the warlike spirit of the Romans. **From this it is certainly****

clear that the common Roman mercenaries knew even less what they did than my archenemies themselves, who are already familiar to you. (Himm 03, p. 334)

08] And again it can be asked here whether it was really right and just, according to My divine wisdom, to condemn them forever to hell and throw them into eternal torture for what they did to Me , Agony and pain.

09] Did I condemn the left thief (to the left side of the crucified Lord), who mocked me on the cross? This is truly written nowhere. But to the other thief, who recognized Me as a righteous man, and gave the left thief a good reprimand for his praise, I gave assurances that he would be in paradise with Me on the same day, even though he was a victim of robbery and murder Crosses had to die.

10]Where is the most terribly described Judgment Day on which scarcely a decilion of man would go to heaven, but all others go to hell forever ??

11] How can He have preached of such a day of horror, who wrote guilt in the temple of the adulteress in the sand, and at another time exclaimed in the presence of many sinners present: "Come to Me, all ye that labor and are heavy laden, I want you all refresh! "

12]Once again I said, when asked me by a scribe, who testified so half a faith in Me: Master! I know that you teach rightly and justly, and you can not object to what you teach, but you said in your teaching: Whoever believes in you and acts according to your words, he will have eternal life - even then he would die, if it were possible, for the hundredth time in the world! Now look at the peoples and people of this earth who have certainly heard nothing from you and your teachings in two thousand years and over! How will they believe in you and live according to your words? Will these near numberless people all pass into eternal death because they could not believe in you and do not keep your words?

13]As this scribe put such a question to Me on one occasion at night, I pointed with two fingers up to the star-strewn firmament: Look up, this is the house of My Father! And in this endlessly large house, there are many apartments. He who could not know and hear Me here My living Word, for whom will find in this great house any opportunity for the purpose of his eternal life! Therefore, do not worry about those who will not hear from Me now and later, because My Father knows them all and has not one of them for the eternal trap, but only for the eternal resurrection from His love and wisdom Called! And you thereby asked Me a wise but vain question. – (Himm 03, p. 335)

14] For this reason have I condemned the bad steward of his master, which is basically all of you more or less, because of his bad budgeting, because he cheated on his master, but did his debtors a blessing, and then in succession (despite the Consequences), because he knew that his master would dismiss him from the service? I did not say: Do not become like such a steward, but do as he has done, and those to whom you have rendered spiritual and bodily benefits for the account of My name will one day take you into their heavenly dwellings! -

15] Where does such a doctrine reveal the terrible former Judgment Day in which the two post-evangelists you know - the Rabab instead of Mt. and Theophilus instead of Luke - are guilty of many things contrary to My love and wisdom? let him come?

16] But the most disastrous thing happened only after the great church meeting at Nicaea-both by the Greek, and even more by the Roman high bishops. For they have made every effort to lend the most liveliest of the youngest courts, purgatory and hell, partly from pagan Tartarus and partly from the old Jewish Sheol, and from Me have in one person the aakus, Minos and Rhadamantus, who led the otherworldly judicial office over the souls of the deceased, made. And I must, therefore, in all iniqueness and ruthlessness, judge, condemn and curse forever in hell, which does not fit in with the orders and orders of the so-called Holy Father in Rome.

17] By this I mean enough to say that neither I nor any of my true evangelists are and can be the inventors and teachers of all this. For I can not assert myself of myself that today I am the highest love and mercy and tomorrow the highest vengeance, the most ruthless mercilessness and eternal punishment and Martsucht against My children because of their offenses on which they often cause the hundredth part of the bear the actual blame. (Himm 03, p. 336)

18] For I did not come to make what was lost even more lost, but to seek it in all my love and bring it back to the light so that it would not be lost. As a doctor, I only came into the world for the sake of the sick and not the healthy. Should I have made the sick even sicker than they already were? This would be according to the doctrine and the meaning of the Pharisees and especially of the many so-called holy fathers of Rome. But according to My Mind, which I Himself as a human being did not even call Me "good Master" of other people, that is not possible; for I said, what do you call me good? Nobody is good as God alone. So you should not call anyone 'father' except your dad in heaven. And no one is

**holy, for only God alone! -**

19] After this, what is to be said of such a willing representative of God on earth, who calls himself 'Holy Father' and 'His Holiness', and what of the most recent recent and preceding special courts, purgatory and hell hold?! -

20] I tell you, as well as of his holiness, of his subordinate eminences, of **the seat of Peter in Rome, which the city of Peter never saw**, and of the cross particles of, say, that cross on which I was crucified, this arises for very wise reasons There is no more real than anything in the whole world, than how little my tunic, which was often shown at Trier in Germany, is real, or the bones of the three kings at Cologne, or the three iron nails in Milan, as there are in all of them Roman and Greek churches together give such numbers that they could be used to make a railway of nearly one mile in length.

21] You can probably think of the rest, and I do not need to tell you much more about it. That one has already found over three real heads of John the Baptist, you will be more or less known and also that in the grotto of My birth still found petrified milk of my mother Maria and sold for money to the pious pilgrims along with many other holy relics.

22] Therefore, only follow the evangelist John, for this gospel and its revelation are written by his hand. But as for the two other evangelists, as Matthew and Luke, I have already shown you what the circumstances are with these two and their Gospels. After Joh.ist Mk.noch most to consider, because what he gives in a nutshell, he has mostly drawn from the writings and teachings of the Apostle Paulus.

23] And thus put an end to the most terrible, come at the end of all times, the recent Judgment Day Amen. (Himm 03, p. 337)

### III. Jesus forty days in the desert (20.03.1864)

01] Continuation of the explanation of those verses that have long since been a stumbling block to all scholars and also to many theosophists of the best shot and grain. { Mt.04,01 ; Mk.01,02 -11; Mk.01,12 -13; Lk.04,02 -13 }

02] Among these verses, of which there are many, especially in the Gospel of Matthew and Luke, are those who speak of how I was led by the Spirit into the wilderness, there forty full days and nights fasted and finally let me try the devil three times, because it has starved me very much.

03] Naturally, this narrative is, of course, a gross nonsense, for as a pure man no one can remain without food and drink for so long, since a quarter of such time would be sufficient for any man to lose his physical life. Furthermore, everyone will probably see whether in a real desert even for the most extreme emergency you could get something to eat and drink! One would at most be satisfied with the occasional scrawny mosses, withered thistle bushes, and the like, and go on for hours, until one arrives at some lazy water to quench one's thirst.

04] It can be seen from this that, in nature, such fasting can at most only take place in those animals which are hibernated, but never in humans, from whom no one can sustain physical life without food and drink for more than eight days.

05] But here, from a certain zealous side, one will make the objection: But I was not only pure man, but also God at the same time, and the divinity in Me could keep my body perfectly well forty days and nights without food and drink. But I say against it: If that was the case, then I did not fast; for the natural food, even from God, has the power to nourish and sustain the human body. Is not that all one, if someone is nourished, sustained, and strengthened, directly or indirectly, by the divine power and might? – (Himm 03, p. 338)

06] In Asia, particularly in so many caves high in India, there is nowadays a peculiar air genus in which a person can bring many weeks without food or drink, they are therefore called **the "living caves"**. They have such a strengthening and nourishing exhalation that it nourishes and preserves the human body organism just as well as a lean food and a proportionate potion.

07] These caves, as well as the surrounding soil on a fairly surrounding track, were and are still considered to be sacred in part and serve many poor people who go there on pilgrimage, often months of accommodation; for at first they are nourished in such caves, and especially the sick are strengthened in a peculiar way and thereby healed again. If often the grottoes which can be found are insufficient, graves are made in the above-mentioned soil, and the sick and hungry are put into it, some in a kind of perforated coffins, but most of them naked, with their heads wrapped in a cloth, and with them about covered in a shoe high earth, where they can then endure in such a grave also for several weeks and on it, as if strengthened by a magnetic fluid and healed of her manifold illnesses, can go to her homeland - of course leaving behind some small sacrifices to the priests guarding these grottos and tombs. And secondly, such nourished and healed pilgrims, as living witnesses of this miracle, which they

understand to portray in very vivid colors, easily attract many strangers, that these then laden with larger treasures go to these miracle grottoes and tombs and the local there Priests leave a considerable amount of gold and silver for the samples taken before them.

08] Now the question arises: where do these caves and the surrounding soil take such nutrients? - The answer will not be difficult for a scientific researcher to understand. (Himm 03, p. 339)

09]The high Tibet is in possession of widely stretched ranks of the highest mountains of the earth's surface. These many exceedingly high mountains and glacier peaks continue to attract the strongest portion of the electromagnetic fluid for the most part from the north and as exchange also from the south pole itself. **The electromagnetic fluid from the north (as positive), especially in the more southern parts of this great mountain range, joins the negative fluid flowing from the south, and there forms a quite peculiar food, often so powerful that branches cut off from the trees do not dry up the soil at all, but keep it green, drift new roots into the ground and become trees again**, for which reason in those regions, at a height of 14,000 feet above the surface of the sea, one finds such luxuriant vegetation of grass and bushes as anywhere else on the whole surface of the earth. -

10 I have set this example here to show you that in deep and high Indo-Asia, in which the luxuriant vineyards are built at heights of 5,000 to 8,000 feet above the surface of the sea, they fast for forty days and nights could. But in a desert, stony Arabia at least, and especially in the African Sahara desert, someone should try to fast for forty days and nights, and I stand for him to become a perfect mummy at this time.

11]In the area of Galilee, as well as Canaan and Samariah, there was no such desert in my day, in which, in order to be satisfied, it would have been necessary to make bread out of stones. And I, as God and man, had no need to receive Me, as I have already said; for if I had taken natural food at the time, even though it was so meager, then I would not have fasted according to the concept of the Zealots, - and if I had been miraculously preserved and strengthened by the Deity in Me, then I would have no more fasted as the pilgrims in the previously described Tibetan grottos. And it is thus **this My fast described in the true pseudo-Mt. as well as many other a completely misunderstood handle, as the temptation of the devil literally told at the end of these fasting,**

12] **For what is the devil or Satan? It is the dead matter and the spirits bound**

into it, and thus often for an extra-long time, which are nowhere more rigid and directional than in a desert in which there is always the greatest of death and least of all life. (Himm 03, p. 340)

13] If, then, the devil or Satan is that, and I myself, from eternity, have the supreme love and wisdom - for what reason I should have allowed myself to be tempted by Satan in such a way, over those who think only a little more brightly  
Man immediately has to shake his head? Even without his advice, I could have given bread and drink to feed on my physical person, since I was so often afterwards able to feed a few times many thousands with very few loaves, and many times the empty pantries of the poor Gather believers with bread, flour and the like and drop their empty wineskins in their cellars with wine.

14] And why should I have allowed the tempter to put me on the battlements of the temple in Jerusalem? For this purpose some high rock wall would have served, where I could not have been seen and observed by so many people who were always around the temple. If I had really stood on an outstanding spire of the temple, I would surely have asked one or more of them how I came up there and what I was doing up there and looking for, and I would not have been too easy to buy Myself from this place into the desert to be withdrawn from Jerusalem, and it would certainly have been a note from Jerusalem about such a fact and made a retelling of it.

15] In the end, the devil wishes on the top of a high mountain, whose name the evangelist does not indicate - probably for the simple reason that the Sidonians knew too little about the interior of Galilee or Canaan, and therefore **borrowed some unknown mountain to the ego as possessor of all infinity - for the gift of the rich of this earth, which in its whole realm is for me a complete nothingness - the adoration; whereupon I gave him the consilium only then.**

16] Yes, it is because of this, but in the Gospel completely misunderstood and misunderstood story of the real evangelist, that it is something, but it is not in the least material.

17] I have really removed myself from the house of Joseph as man for forty days, and went near it, where John the Baptist, here and now there in the Jordan area, gave his penitential sermons; and I also prepared myself in My human nature for what I effectively did soon after. It goes without saying that I, as a human being, lived only moderately on this occasion, for as a carpenter I was never a reveler. (Himm 03, p. 341)

18] I penetrated with My Spirit not only this whole earth, but the entire infinite material creation. In order to accomplish how it would be easiest and easiest to accomplish the complete liberation of the ego and the complete independence of its whole regulated being to all the spirits imprisoned in matter, I have just made this examination in connection with My Body with My Spirit. And see, there are three perfect possibilities for Me Self in Me: <sup>iii</sup>

19] The first, consisting in dissolving the whole material creation in one moment and giving the spirits trapped therein a creaturely existence, in which they know Me, but Me should never be completely alike. <sup>iv</sup>

20] Second, to leave them in matter for a short time, but then to resurrect them without the many stages; then divide them into certain clubs and let it continue to exist. But in this case, they would have been able to throw themselves in their associations, gifted with greater intelligence, so easily and easily, from the high battlements of their knowledge, and then a second capture into a more solid matter would be necessary for me. <sup>v</sup>

21] For the third, there was also a possibility to awaken all the trapped spirits all at once and put them on the level of the great spirits originally created, but separated. But this would be so much as to give it away to the primeval exaltation, and it would have made of the one lost sons countless aeons, which would have found the true homecoming far more difficult. <sup>vi</sup> And therefore this great idea has been rejected as unfit by Me, and the way, namely, that I break through and permeate matter itself in My full divinity, the eternal accepted and valid on which all creature is to its fullest freedom and independence, Similar to me, can get. -

22] And see, this is my spiritual fasting and the evangelist's material narrative of the temptation of the devil in My Person.

23] So this evangelical thing is also to be accepted, believed and understood. But whoever accepts them after the material presentation, will have to wait for the explanation and the understanding already in the great beyond; And there are many without their guilt. Therefore, such things will not be counted as an evil, but they will be better in a brighter state of mind. For how should one credit the many blind people for an evil in which they have not the slightest guilt? (Himm 03, p. 342)

24] There are still two easy to answer questions here.

25] The first: Why did I, as omniscient and omnipotent God and Lord, have

admitted that My pure word, brought to the apostles and even to many other people, was not seldom handed down in the most contradictory manner by these and many evangelists and that very little was perceived by Me.

26] This question is the same when one was asked why I did not grow lush wheat, grain and barley on this earth and noble fruit and fruit trees from the soil of the earth. I believe that this question need not be answered in detail, since it has long been the experience of humans, that there is not a weed on the whole earth from which, if used justly, nothing useful and salutary could be prepared , The apothecaries and doctors will probably understand this best, that you can cure the pure wheat, grain and barley no fever, drive out a rash and breastfeeding can not quench!

27] As it happens here, so that everything has its use and purpose, so have the many irrational and superstitious people on this earth useful and purpose. For if all, even as they come into the world, are immediately enlightened to an archangel Raphael, but are still afflicted with their sluggish bodies, then no man would even move to think about something and endeavor to seek and find the pure truth , Soon there would be a general lethargy, since no one could use or harm the other. But then men who are gifted with a brighter intellect are only put into the eagerness by stupid reason, stupidity and darkness, the more these threaten to spread, the more eagerly and energetically to oppose, and then have great pleasure in (Himm 03, p. 343)

28] And then the gospels contradicting each other in the material or literal sense are also suitable for the purpose. Nevertheless they contain the pure spirit, which every one of me can find out only a little enlightened one.

29] But as far as the so-called common humanity is concerned, which in its blind simplicity takes the children as a brass tant for a full ducat, you do not harm that;for you know that there are many dwellings and schools in My Father's house in which such spiritually impoverished souls can and will attain to a right light. And this is also the reason why I have patience and carry patience with the so-called rational, meaningless and meaningless governing bodies of God on this earth. But it still has its time and duration here. What still flourishes today can wither and die tomorrow! - That would be the answer to the first question.

30] The second question, however, is this: **How could I, as the supreme wisdom of eternity, in that with Me Himself, in a manner of assertive self-seeking advice, in what manner all spirits bound in matter pass into their freedom and**

**independence in the most expedient manner? could? -**

31] Well, this question seems to be more difficult to answer than the first one. But I alone say: **Should I, as the most eternally most wise being, not at times allow myself the pleasure of giving a little advice on my great inner and great love of creation, as this or that would be better and more expedient? Such counseling is for me a heightened bliss, as well as for all the most wise angelic spirits in all infinity similar to Me!** - Serve a deeper reflection on a highly important subject, yes, a good and wise man of this earth to a great pleasure to him, why should I - as the original creator of all countless thoughts and desires in men and angels - the pleasure of thinking divine to miss altogether?

32] **I could have arranged everything on the earth so that the fruits, which are only gradually ripening, fell on the ground already ripe like the rain, hail and snow, as did the manna for the Israelites in the wilderness. or at least they can ripen on the trees and bushes from today to tomorrow.** But I think that, according to My decree, everything is best arranged on this earth, as it has just been established. And in the end, humans have as much joy over a flowering tree as they do over a fruit already ripe with ripe fruit. (Himm 03, p. 344)

33] There are many such questions which, from time to time, may raise some highly learned scholar, much the same question of the old absurd world-ways, which raised the important question: **What did the deity rather create, the egg or the hen?** For neither a rooster nor a hen could have been born without the egg, and without the hen and a rooster no fertilized egg could be brought into the world! - But I say: **whether the birth of a central or other sun or of a soil also required a preceding egg? Whoever can thus bring about these great things from Himself, will be allowed by the high learning of the people of this world to call into being either the eggs or the chickens with the cock first.**

34] **The first human pair also needed no egg to crawl out of the same. Man, like any other creature, was immediately put into the material world, with the immediate granting of the subsequent reproductive capacity, which act is much more natural than that I had previously laid noisy eggs on earth, from which then all kinds of creatures would hatch (hatch) through the heat of the sun.**

35] I mean, with that you will also be clear about the second question; and thus nothing more about my forty-day and nocturnal fasting and about my devil temptation in the desert. So good for now, and next time another text from the Gospels, which does not agree with the pure understanding and pure reason. Amen.

# (March 22, 1864)

36] **One remark** : To the gospel temptation of the devil in the wilderness, on the battlements of the temple, and on the top of a high mountain, the following still serve to fully realize this mystical matter for all the world, but not in the natural; only to be taken and understood in the spiritual world.

37] **In that time of forty days of preparation for My teaching, I let it happen that on one or another day all sorts of good and bad souls of dead people could approach Me and bring their requests forward.** (Himm 03, p. 345)

38] **Then came a soul from prehistoric times towards Me. She was once an arrogant and evil ruler and presented to Me the well-known words recorded in the Gospel and set My mind to the known three points.**

39] That is why I said to this still very poor soul, which had once also walked and acted on earth as a human being: man does not live only on bread, but also on every word that comes from the mouth of God. - And on the pinnacle of the temple, just in spirit: You should serve God alone and not try Him as you once tried Him as a human being in the world. - And on the top of the mountain, where the spirit of this evil king promised to give all the kingdoms to which he once had to command, if I gave him a divine worship on which I then carried him away from me. **For the spirit or soul of this king was very similar, as was the spirit or soul of the Babylonian king Nebuchadnezzar, who demanded of his people his life's death as well as what he recorded in his name. His name said: There is no god but me! You must worship me and reverence as your God with precious sacrifices.** - That I gave the Nebuchadnezzar a very strange Consilium, you need only look up in the Scriptures and read.

40] **Such a man or spirit deserves nothing better than the 'apage Satanas' (lift you away, Satan!) - never to come before My face under this form.**

41] This short note may serve you as a corrective explanation to My forty-day and nocturnal fasting in the wilderness and the devilish temptation. And now you may come to the fore with **another Protestant contradiction.** I will correct him. (Himm 03, p. 346)

#### IV. Cheek and Coat – Not resisting evil

{ [Mt.05,39 f.](#) ; [Lk.06,29](#) ; [Mt. 10, 34 ff.](#) ; [Mt. 10:16 f.](#) ; [Lk.12, 51-53](#) } (21.03.1864, 1030 am to 1 pm)}

01] As for the fifth chapter and the 39th verse (Matthew), which say that **they should not resist the evil, but that someone would give a cheek to someone, he should not repay him with a counterblowing stroke**, and verse 40 : "If someone wants to be right with you for your skirt, give him the coat, too", the following should be noted:

02] If someone is only a little brighter thinking, he will at first see that **this statement, which has been said by Me, can not and should not find its application**

**from afar, in the material sense;** for I have said this on one occasion when I was asked if Moses' order was suspended by My pure sermon on the blessing. But I said, "**I do not take a jot from the Law of Moses, and fulfill it insofar as it contains love (as the absolute Spirit of Truth) in itself.**" It is true that to the ancients Moses said: Eye for an eye and a tooth for a tooth, and whoever kills one should be punished again by death, but among you, My disciples, it should be different. "

03]And in the same vein I gave the example of the jokes and of the dispute over the rightful possession of a coat, which was certainly not written down quite correctly and with the indulgent (later, later) translation from the Hebrew to the Greek, from the the Roman and long afterwards of the three mentioned languages first in the German, which in the translation time was still very poor in words and for some expression in the three languages did not have a word to give it correctly, was taken over (was taken over inserted v.Hg.).

04]And so these verses are said to be more precise: "If you are in a quarrel with a brother or a neighbor because of a small matter and he hit you with gusto, you will not be more violent, but shake hands with him and compare them to you Peace with him, so that the old friendship among you will be revived!

" {Mt.05,39}

05]So there is no talk of a slap in the face. For that very reason I would have given the fittest a right to serve his weaker brother or neighbor as often as he pleased, not with one but with two cheeks. **And so does the thing with the right about a skirt. But in order to understand this right of a skirt more correctly, one must have at least halfway sufficient knowledge of Jewish house manners and customs.** {Mt.05,40; Lk.06,29} (Himm 03, p. 347)

06] It was among them of old manners and customs form, If any man to a time when he usually had no money and no salable pets, but a coat or jacket or both garments also needed, so he went to one or the other apparel makers of his community or place, introduced him to his situation and determined the payment date.

07]Now, however, it happened very often that some people could either not meet their payment date or even often did not want to. And the rock and coat maker was obliged to wait until the next - second, even to the third and final date, but against a small interest, until finally the third and final date passed. After the third appointment, the rock and mantle-maker had the right to demand the requisite from whom he had put the coat and skirt; and it often happened in front of a judge very heated. The rocker wanted his needs; But the owner of the coat and the cloak had all sorts of reasons why he could not satisfy his creditor even after the third expiration.

08]In this case, the Jews had a law that in the event of a real insolvency, the community was obliged to compensate the garment maker and thereby keep him fit for work. But she had the right, over time, to compensate herself for the insolvent

inmate inmates, when she became aware that he had become solvent, but which among ten such debtors often hardly wanted to become one and for all his permanent inability to pay all sorts of reasons to understand how to bring the church.

09] This often led to years of disputes in such a community, and I was once asked what was right to counter such evils. And there I said: The best and most effective means is, firstly, to be perfectly honest and honest according to the law of Moses, according to which no one should desire or demand anything that is of his neighbor. However, since it is about the right of a skirt, it may apply to the debtor and the creditor: at least once or twice preferring to leave the skirt - and in the end also the coat - as the whole congregation in to tempt many useless quarrels and quarrels. (Himm 03, p. 348)

10] Well, whoever knows this will not be able to wrong me, that I have given such advice, so that peace and unity among them may be obtained for the consequence. The evangelist, however, in and of itself, since writing has become a little annoying to him, wanted to render it with as few words as possible in order to spare himself time and effort; for the writing was not so quick at that time, but only very laborious and slow. And to such a page of writing, which is currently written by a moderately accomplished writer in the time of 20 to 30 minutes, needed a l'Rabbas in Sidon (author of the Gospel of Matthew), a Lk in Jerusalem and a Theophilus at Athens, Corinth or Syracuse, where he often stayed for a time, at least eight days for all the work;

11] For the experienced painter or scribe with a brush, the recording of the letters admittedly was a bit slower, but also not very significant, than with the old stylus. And that was the reason why the writers were so brief in my time. And a l'Rabbas, until he had his last, the fifteenth gospel on the parchment, needed such a job near twenty-five years, and he was still very diligent and eager. It will now be comprehensible to you that such scribes were to be as brief as possible, that they touched only the main words, and left out the trivial matters in order to explain the main concepts.

12] But, as someone easily asks, Moses and other ancient prophets have written extensive books; After that, how long did Moses use to write only the well-known five books with the omission of the sixth and seventh books and a significant prophetic attachment?

13] Then I say to you that according to his writing at that time, all the books he wrote did not make up the whole volume as a gospel of Joh.von Me, for Moses still wrote in the well-known Egyptian hieroglyphic script. And it was not until the time of the judges, who were still well versed in this work, and in their correspondence, that the books of Moses with the ancient Hebrew letters were

**brought to parchment, which was well prepared in the ancient city of Pergamus.**  
(Himm 03, p. 349)

14] But even this script was incomprehensible to most of the Jews living at the time because the vowels did not occur between the consonants (as is still the case in the Slavic language, which is otherwise the case with many other relatives of the original language). and it was found necessary to make a new copy, in which the so-called old scribes participated for over two hundred years. The name "scribe" therefore came to the fore not, as if he understood the true meaning of Scripture, in which pieces most of the scribes and the Pharisees were the purest sheepheads, but because they could read the old vocalless writing from the days of the judges. Therefore it should not take you any wonder that there was always a word fight between Me and such scribes, where they did not approve of their proven blindness. With this, the two above-mentioned texts are explained comprehensible enough. (Himm 03, p. 350)

**"I did not come to give you the peace of this world".** The sword is 'the sword of truth'

{ Mt. 10,34 f.

01] But now comes the 10th chapter with the 34th, 35th, 36th verses (Mt.), where it says:<sup>vii</sup>

02] *"You shall not believe that I have come to scatter peace on earth not come to give you the peace of this world, but the sword to fight, for I have only come to excite the man against his father, the daughter against her mother, and the cord (daughter-in-law) against her mother-in-law man's enemies will be his own household."*

03] Whoever literally takes these three verses, which are also very poorly translated, will necessarily enter a labyrinth of errors from which he can not come out, even with the light of a primordial sun. For as can be seen from the foregoing, I teach and desire all imaginable pliability, peace, and kindness among men; and Moses himself, in his fourth commandment from My mouth, teaches, "Honor and respect and love your father and mother, so that you may live long and prosper on earth."

(Himm 03, p. 350)

04] Then how could I have set a straightforward apprenticeship to all this, after which the son with his father, the daughter with her mother, the cord with her

mother-in-law, etc., with sword in hand in perpetual strife, in a house yet to live together! -

05] In order to understand these texts, which are originally correct from Me, and to honor them as My teaching, one must first know on what occasion I have pronounced them and as a result of a correct translation.

06] The occasion was when, in a place of Galilee, I taught the people the duties which they owe to God and to one another. And I said to them, "I teach you nothing but what My Father has taught me from eternity, of which you also say that He is your Father, yet whom you do not recognize and have never known If you would know Him, you would know Me too, since this Father sent me to you."

07] They said, "What do you do to yourself, are we not children of Abraham, and did not God say to Abraham that all of us who are descended from him are His children?"

08] But then I was aroused and said: "According to Abraham's lineage, you should be God's children, but you are not a long time, but your father is Satan, your mother is the legion of all devils, and your cord is in law is your barely measurable blindness, inertia, and wickedness, and these greatest enemies of men are your own householdmates! - And whoever wants to return to the true childhood of God, take the sword of truth that I speak to you and fight for so long such his fellow-households, until he has defeated them."

09] Of course the little group of Pharisees and scribes asked how I dared to declare them to be children of Satan, all the devils and their own blindness, sloth and malice, by evidently all descending from the tribe of Levi!

10] But I said, "By the flesh, well, but in the spirit, ye are not like Levi from above, from whence I am also, but from below, therefore ye also misjudge, hate, and persecute me." (Himm 03, p. 351)

11] From this it will be evident to everyone, and especially to a proficient and well versed one of the Hebrew Scriptures, that I am reading these three striking verses in the tenth chapter written by **the pseudo-evangelist Matthew, or better, by the Rabbasis** in Sidon already announced to you just as I have just said on the occasion that I just announced to you, and literally in the way that I have given you now. For those in the translation, whom you have raised out of the evangelist as completely contradictory with My Spirit, would naturally nullify My chief doctrine of charity, as the law of Moses straightway destroys. -

**12]Who of all of you, if he has only a spark of faith in Me and My teaching, can expect Me to heartily pray to all men today, but to love and know all things unto God and his neighbor as himself. and tomorrow would come with another commandment, saying, Hasset, and hunt each other, if possible, with the sword in the hand.**- I think that such a teacher from the realm of the barbarians would obviously have to be forced into a strong security institution, since such a teacher evidently belonged to the madhouse.

**13]And since I have explained these texts to you in the true and true spirit, you will realize that I have not resisted in the least of my divine wisdom and therefore am not a madman, as what already explains me some writers of the new age but that does not fill me with a grudge against them, but I forgive them because they really do not know what they are doing.** And thus about these questionable verses good for now. Amen. (Himm 03, p. 352)

**"Be wise as the serpents, but without wrong ..."** <sup>viii</sup>

(Mt. 10:16 f.) (22.03.1864, from 11 o'clock in the morning until 4 o'clock in the afternoon)

**01]** Write: As for the 16th and 17th verses of the 10th chapter of the Gospel of Matthai, it is already mentioned several times in John's work, which I have been dictating. Nevertheless, I want to give you a more detailed explanation.

**02]** I already said this to the apostles when I first sent them out before Me, even in my first year of apprenticeship, during which time men generally knew little about Me Himself. Certainly in Galilee here and there, in Samaria also, but **in the region of Jerusalem little was known about Me, and whoever knew something kept the matter as secret as possible from fear of the Pharisees.** And that is why I said to the apostles, whom I foretold only for a short time: (Himm 03, p. 352)

**03]** "See, I send you now like sheep in the midst of wolves, so be wise as the serpents, yet without falsification equal to the doves, beware of the certain high worldly people, for these are the ones who allow you where possible If you come to a city where you will find such people, then do not stay, but pull away and shake off the dust from your feet over the same city, because they follow Me as you know the Lord, how much more will they do to you; they give me the name of Beelzebub, they will not welcome you as an angel of God.

**04]**If I will send you out into the world for the second time, you will have to

suffer all kinds of persecution for My name's sake, and you will be handed over to the courts. Alone, never fear those who are likely to kill the body but can not harm the soul. And if one is to examine you in the courts, do not fear how and what you will answer; because then the answer will be put into your mouth, against which the judges will not be able to object. -

05] But I say it, my word will not have come to all humanity for a long time, until I will come again among you and judge the people, which was endeavored to oppose me and you always hostile."

06] With this the prophecy is first directed to the downfall of Jerusalem, and for later times to all paganism of the whore of Babels.

07] Asked here the somewhat intimidated disciples or apostles, whether they would be drawn this time before the courts of all sorts of rulers. And I told them, "This time you will get little to do with the enemies of light, but have if I one day physically this earth will leave, and you will get it for My name's sake, especially by the Jews and their priests much to endure..

08 ]But keep in mind that I will never leave you alone, and I will give you the strength and power to be able to vigorously defend you against Me and your enemies. And the wolves, under whom I will send you, as I send you now, will be able to do you little or nothing, if you truly be clever in my name like the snakes, but without falsification equal to the doves. (Himm 03, p. 353)

09] You will be accompanied by snakes, scorpions, and salamanders, and they will not harm you, and if you are given poison to drink, it will have no effect. - This to your comfort! - Always rely on Me, and so I will never leave you, but I will remain with you in spirit with all my love, wisdom, power and strength, which will be the greatest and most effective aid against any enemy ."

10] Then my apostles went in pairs and in different directions and preached My name and how the kingdom of God came near to men. But they did not enter the territory of Jerusalem, but they did enter the region of Sidon, Tire, and Joppa, Galilee, and a few even reached as far as Syria.

11] But it was not too long for her to send her away from Me. When I came to Kisjonah on my individual journeys to Kisjonah and after a few days of My being there climbed a fairly high mountain in the company of my friend and several of his household members, I passed all my twelve sent-out apostles through my invisible servants in a wonderful manner Bring the air to this mountain on which I was, and let Me tell many things about them. And behold, they told Me that they had got on well

in all parts, and that they had but in one place found an obsessed boy whose evil spirits did not obey their request.

12] So they also complained about the already well-known John in Samaria, who freely preached My Name and My teaching learned in Samaria and worked miracles in My name; and I then asked her if he was for Me or against Me. And they said: For you! - and I said then: We let him appear undisturbed.

13] This John is the same, who later preached My Word and My Name so effectively in Damascus, that he converted many thousands to Me in this great cosmopolitan city, and Paul, formerly Saul, still in the service of the Pharisees, found himself in need to march to Damascus to persecute Christians in the most cruel way. (Himm 03, p. 354)

14] However , I have set Myself against Him and, as you know, transformed Him so that two days later He became one of My most zealous apostles and Himself in this regard to the spread of My teaching, especially among the Gentiles. It had a more resolute and resolute effect, for all the other twelve apostles and their many disciples - who, although well disposed in many of the known empires of the earth, did little, even in the great Jewish land, where they donated churches to Me through twelve years, as to Laodicea , Sardis, Tire, Smyrna and others. But in a short time these communities distanced themselves so far from the basic principles of My doctrine, that I then necessarily, through John, in his revelation had to portray most of them as completely reprehensible.

15] Peter himself, before he left Jerusalem, where he used to spend his time especially in the house of Lazarus or in the house of Nicodemus or Joseph of Arimathea, found himself obliged to hold a so-called church meeting in Jerusalem in which he addressed them Communities outlined what they had to observe partly as still Jews and partly as Christians strict - which church meeting by the evangelist Luke also very briefly touched and also bore little fruit, - about which at a meeting Paul made the Peter very sharp reproaches, he wished to be completely a Jew with the Jews, and placed too great a value on their statutes, which I had abolished, and made the conscience of Jews believing in Me difficult; but when he was alone among the Gentiles, about the customs and customs of the Jews, which were abolished by Me and reviled with them.

16] For this reason I called him (Peter) afterwards, that he should dispose of the Roman colonel Cornelius, because he wished to baptize him and his whole family in My name and thereby empower them in My Spirit, as acting in them to

come to Me.

17] Peter went, and when he arrived at the house of Cornelius, which stood in the middle of a large garden, he was very hungry, and he asked Me to strengthen him for his upcoming ministry. And behold, I sent for Peter an angel from heaven, who, wrapped in a white cloth, brought him food, the enjoyment of which was forbidden to the Jews. Peter said as he looked at the food: Lord! These are all impure foods forbidden to the Jews, how can I take them? But I said to him, "Whatever I have cleansed is pure to the Jews, so eat them, and then go and do as you are told." (Himm 03, p. 355)

18] Then Peter consumed the unclean foods, and then went to Cornelius, where again he became somewhat reluctant to Me because, meanwhile, I Himself had baptized Cornelius and his family, and Peter found them all in possession of the Holy Ghost. (Himm 03, p. 356) [357 – 358 about apostle John see the other subtitle]

**VI. Three questions about written texts (01.04.1864), There is a natural historical veracity of the Scriptures, corresponding to the spiritual – The whale of the prophet Jonah, 01]. The big octopus in the Atlantic Ocean (Bermuda Triangle?<sup>ix</sup>) – see also The Earth 10]**

About the three things:

**On the <sup>a</sup> whale of the prophet Jonah, <sup>b</sup> on the man without wedding dress in the banquet organized by Me, and on the <sup>c</sup> fleeing youth on the occasion My capture on the Mount of Olives in the garden of Gethsemane. { <sup>a</sup> Mt.12,40 ; <sup>b</sup> Mt.22,11 f .; <sup>c</sup> Mk.14, 51 f. }**

On the whale of the prophet Jonah { Mt.12,40 }

01] **As for the whale, it has its natural historical as well as spiritual veracity; for both the one and the other must be correct, since without this correctness or without the natural historical basis the spiritual would have no correspondence. {Mt.12,40}**

02] But in order to understand the natural part, it must be known that at that time, especially in the Mediterranean, there was a species of giant fish, some of them, namely the Egyptians, the name of **Leviathan**, and among the ancient Greeks the time of the well-known writer Herodotus had the name **Phalos**. **This fish genus, of which**

**Job also speaks**, soon disappeared from the sea after the breakthrough of the sea (near Gibraltar), and then was carried off to the south in the Atlantic Ocean by its mighty ocean currents, where it then for the most part has completely perished in the cold waters like other large mainland animals. (Himm 03, p. 359)

[03] For now they had a tremendously large mouth, which was connected to its equally large stomach by a wide opening. They had no teeth, no tongue, but for the modern day North Wales a large number of Finns, which were not rarely a length of two to three claws in a fully grown phalus and the giant fish served to what the elephant his trunk.

04] They took with these Finns their Nährbeute and pushed them all intact in their big stomach in, which contained no water, but sweat out a kind of juice on the inner walls, which began to unravel the still living in this gastric feeding prey after a few days and they gradually completely destroyed.

05] **The crawling of this giant fish, which was also a mammal and gave birth to living young and breathed like the current northern whale fish and often had to survive on the sea surface so as not to suffocate**, served the large amount of even very large sharks that used to live in the North Mediterranean (Black Sea, d. Hg.) Lived, but at the breakthrough of the already known Deukalischen isthmus (isthmus of Deucalion, see the proclamation of March 30, 1864: The Vornoachische shape of the earth'. Volume 3, page 506, ed.), From which, accordingly, the present strait of Constantinople and the Dardanelles originated, naturalized in the present mid-seas. These great sea-hens began to make a strong hunt for the great Phalosse,

06] The sharks could very well use the sharks for their food, and **the Phaleirs always fled more and more and more and more became a rare phenomenon in the Mediterranean, and at Jonah's time there were hardly any more in the named sea a hundred pieces still at home. And Jonah, when he was thrown overboard when the seas got very rough, was lucky enough to be devoured by such a phalus, and spent three days in the stomach of the fish. And I also allowed it to happen that this same Phalus, pursued by a shark, resorted to the low Asiatic shore, and on that occasion rid himself of his stomach-which was a characteristic of these giant fish, she said to the land rose, when they sensed a great danger in the water, or to visit their boys, who used to take them on a shallow shore, and to provide them with food either from their breasts, or even with a prey already in their stomach, but still alive , Because they did not leave**

**their boys in the deeper sea until they reached the certain size, strength and strength.** (Himm 03, p. 360)

**[07] On this occasion, as was also our Jonas at the Asian coast, and when he was spewed from the Phalos from the above shown basically on the shallow shores, as he pulled himself together quickly fled entirely on land, where it neither the old Phalos could pursue one more of his four boys.**

**[08] So you have portrayed the natural thing as it was at that time - and now, not even since a long time ago.**

**[09]** In the former museums, especially at Alexandria, remains of ribs of this ancient giant fish were found, but have been destroyed in the later period as well as the books (the library of Alexandria) by the Saracens. However, **quite a few pieces are still in London today as well as in Paris, and they are considered skeletons of once very large either terrestrial or aquatic animals.** However, they are considered more from the water kingdom, because they are usually found here and there on the sandy stretches near the sea. A main rib of such a full-grown phala not infrequently had a length of five to seven klaftern (1 Austrian Klafter = 6 feet = 1.90 m, ie Hg.) And a weight of twenty to thirty talers. At present, as I said,

**[10] Under this Phalos or Leviathan one does not understand the certain octopus, which now and then in the Altantic Ocean - especially in the area in front of the general, flooding announced to you, the row of islands of West Africa to the eastern tip of today's Brazil** in a fairly straight line and where there are large and wide sandbanks still in this direction - it appears and often becomes dangerous for smaller vessels. (Himm 03, p. 361)

**[11]** This octopus is by no means a fish, but only a great species of marine polyp, which marinates out of the sandbanks in the sea and their sludge content like the photos (belongs probably to a kind of marine animals, such as the cephalopods (cephalopods), in the skin of which lie a layer of color cells, through which they can develop an opalescent luster and a miraculous play of colors adapted to their environment (d. Hg.), and stick to the bottom of the sea until it reaches the surface by some undersea marine eruption of the sea and then often resembles a floating small island. (See 'Earth and Moon', Chapter 48: The Limits of the Realms of Nature, ed.)

**[12]** With the bible fish of the Mediterranean Sea, which is hard to believe according to the Bible, we would be over. Anything more about this prophet can be found in the

Bible. - And so we go over to the man without a wedding dress at the banquet. (Himm 03, p. 362)

**Man without a Wedding Dress { Mt.22,11 f.} Symbols:** the host is the Lord, the food is His teaching, the people in the (spiritual) wedding gown are Lord's followers, the ones without such are the Jews and Pharisees

01] The host is, of course, me self, and the food of this banquet is in my teaching. The people in the alleys and the fences are those who have accepted and followed My teaching and therefore are also taken with a spiritual wedding gown.

02] Under the one, however, who had no wedding dress, understood the Jews and Pharisees who participated in the appearance of my teaching, but not for their improvement, but that they spied me only to formulate a reason, to me To represent a criminal before God and human authority and then to exercise their vengeance on Me.

02] But as the host, I am sure I recognized such a spy too soon, in other words: I have only too soon seen through the hypocritical Pharisee into its innermost evil root, and I have it on every occasion where it finds itself at My meal wanted to creep in, grab quickly and throw them out into the uttermost darkness of their own night of hearts. (Himm 03, p. 362)

04] The main case has this image on the destruction of Jerusalem and the expulsion of the Jews among the nations of the earth, as they have up to this hour (1864) for the time being not own land, not own king and therefore no home and everywhere where they always be there, persecuted and disregarded. And these Jews therefore all represent the person who appeared at My meal and did not wear a wedding dress.

05] And secondly, even the one who was pushed out as an image into the extreme darkness, in which he still finds himself to the hour, had here and there also hypocritized the semblance of a Christian in order to help himself to the Christian on this occasion make and gain material from it. (See in this volume, page 238, verse 7, where it says among other things: "The one among all the invited One without wedding robe is first of all Satan, and in the broader sense all those who have remained faithful to him and by no means To turn back were "d.Hg.""

06] Now that we know how we are with the unmarried guest at My Table, we will

pay a little attention to the youths who flee the opportunity of my imprisonment in the Garden of Gethsemane. (Himm 03, p. 363)

### **About the Fugitive Youth { Mk.14,51 }. What happened after the resurrection of the Lord. Revenge of Cyrenius and Cornelius. Pillate. Herode**

01] This incident is only briefly touched upon by the evangelist Mark, but it could easily have stayed away without harm to its gospel, having virtually no moral value. {Mk.14, 51}

02] But in order to understand this real fact and its reason more closely, one must know that at that time a certain college of young people had gathered together, who on the one hand despised Pharisaism and quite faithfully succeeded in imitating their miracles in a playful manner, and not infrequently To certain circles of their kind made productions by which they represented Pharisaism as very ridiculous, and on the other hand made themselves popular with the Romans, who loved to see it, and therefore had a secret protection, the piety and miracle-working of the Pharisees especially in the face of the Romans and To ridicule Greeks with impunity.

(Himm 03, p. 363)

**03]In such a club there was also a young man who had listened to Me a few times in Jerusalem and had observed and took a special, serious pleasure in My teaching and My deeds and did not want to agree with his colleagues when they tried to do so all sorts of means to imitate my miracles.This youth told them this and showed them that My doctrine and My deeds are of a very different kind of spirit than those of the stupid and blind Pharisees. His colleagues, however, laughed at him and said to him on several occasions: "If the Galilean miracle-worker is not under any special protection from the Romans, he will escape the Templars' revenge as little as we would escape,**

04] And look, these youths were now very much in it, until I came again to Jerusalem, to see, what would happen to me after the sworn revenge on the part of the Templars, well-known to them. When I came to Jerusalem at the time well-known to you, betrayed there and was taken prisoner by my own admission and given over to the strict courts, then this youth club was also, if somewhat from afar, present. And when he realized what was going on with me, some of this club also brought a young man, who was ready to retire to a neighboring house, to bring him to show him how hers was with me Prediction and claim had arrived.

05] When the brought-in youth, who hurriedly hung a linen cloth from his bed, saw it happen to Me and also thought that his colleagues would also hand him over to the Jews for punishment, he burst out and ran what he could only walk, and hid himself in the night before his colleagues, whom he thought would persecute him, but who, for the sake of their own salvation, did not and did not do so easily.

06] There you have the actual cause of the apparition, which is quite easy to grasp, of which the evangelist makes a mention, but which in and of itself means nothing but that **this youth is partly out of fear of his colleagues and for the most part out of fear** Fear of the overwhelming vengeance of the Pharisees sought salvation in flight; but later, when he received news of my resurrection, he again became a firm adherent of my teaching, but nevertheless was not in Jerusalem, but went over to the Essenes, to whom he first communicated the news of what had happened to Me. (Himm 03, p. 364)

07] This sent out messengers to Jerusalem itself, which had to inquire allergründlichst what had happened with me. They soon received news of this, since it was not too far from Jerusalem to the semi-Arab area of present-day Suez, which could be covered in three days with very moderate progress.

08] When the Essenes were given full confirmation in this way, they did not hesitate for a moment to bring this news to the Roman supreme governor Cyrenius in Tire, in whose mission our youth was also involved. Cyrenius had received this whole embassy very well and kept the youth at his court, who knew how to tell the old old man much of what he himself had seen and heard from Me.

09] This fulfilled Cyrenius as well as later his brother Cornelius with the most vain revenge against all Jewish priesthood, so that both made a vow to do everything possible to punish this act on me in all the arch-Jews in the most inexorably.

10] Pilate, the governor in Jerusalem, had soon received the consilium abeundi (reprimand) from Jerusalem, was not even allowed to return to Rome, but had to leave his homeland near Naples, in a hermitage not far from the defunct Erect Pompeii, where a rock-hewn corridor with the inscription "Dwelling of Pontius Pilate" has been found, and in a rather deep niche carved into the rock, which was found walled, several writings that referred to Me and present themselves in a library of Naples, but hardly useful because they were found in a half-charred

state.

11] That was Cyrenius' first revenge on Pilate. The second happened to Caiaphas when, after the appointed time, he had to give up the high priesthood and leave it to another, since a high priest was only allowed to hold his high office for three years. In the course of only a few years all of his many possessions were taken from Jerusalem and sold to Jerusalem, and in the end he had to seek his refuge on the borders of the Arabian desert, and himself made a miserable end to this Caiaphas. (Himm 03, p. 365)

12 As for the other Pharisees, they were recommended to the new governor for the strictest supervision, which he did not spare. **And he did so much the better, since he came from the well-known family Agricola and also with his signatures this name, although he was otherwise called Antony.**

13] That this new governor knew how to throw all kinds of beatings under the feet of Herod Antipas is proved by the fact that he was soon able to lure so many Romans and Greeks into Palestine that the income of Herod was greatly diminished and in the end he found himself compelled to spend his last time in a strong fort on the Mediterranean, no longer feeling completely safe in Jerusalem.

14] This governor was also the well-known Captain Pelagius, who had to command many cities on the Auran mountains, with all the resources and even more the Colonel Cornelius, who had to command all over Galilee and a large part of Syria as far as Damascus.

15] The two brothers, Cyrenius and Cornelius, had given their vengeance even more air, had I not appeared to them personally soon after my resurrection and prevented them from saying to them, in advance, that their plan was on Jerusalem and on the whole Promised Land will be going on in forty years, and indeed by the power of the Romans.

16] Like the two Romans mentioned above, I appeared to many after my resurrection and prevented them from taking too much revenge on the Jews and Pharisees; and had I not done so, then in a short time after Me in this land a bloodbath would have been wrought, as humanity had never seen.

17] The conscious youth whom I met at Cyrenius, but I blessed and made him partake of my spirit. And he also became an able disciple in My name, went back to the Essenes and spread from there over a large part of North Africa My teaching and was characterized especially by a loving life and worked many signs

in My name.

**18]But the peculiar thing about him was that he did not want to adopt a personal name. His title was: "Most unworthy servant of the Most Dignified God-Master". He also sometimes gave himself the name "The Servant of the Servants," which title also included the ancient so-called "Fathers of the Church" who had moved to Rome from Carthage, and in some cases the popes, but in fact never observed. (Himm 03, p. 366)**

19] Mark knew that well, but he made no further mention of it, for he contented himself with the fact that he simply led this youth just how he fled.

20] The rest, what you want to know about this young man, he told (Markus) orally; Therefore, various oral traditions about who this young man was, especially in the Roman Church, became common, among them one of the most stupid ones was and still is, after which one tried to make the apostle John out of this young man. And now you also know the safest and most important thing about this youth. And so be content with all things in My name Amen. (Himm 03, p. 367)

About the evangelist Luke

**About the Evangelist Luke - His Gospel and Acts . The Lord as Sun 17]-19]. The false Christian leaders speculating on this gospel's errors and their adepts 22] – 23](07.04.1864)**

01] I know your four points, about which you would like more information, and so I want to tell you something in the shortest possible terms.

02] As for the evangelist Luke, I have already said this and that to you on several occasions anyway.

**03]As far as his gospel is concerned, it is a collection of data that has come to his experience through his research in and around Jerusalem about Me and My deeds and teachings through various people. He himself afterwards arranged them according to his manner, and thus clothed them in chapters and verses, whereby he naturally could not bind himself to the number of chapters and verses of another evangelist, hence with him many things in a quite different chapter As with the other evangelists, what each one of you can easily find in comparing the displayed parallel passages.**

04]As far as his personality is concerned, **he was a formal painter and draftsman,** with which products of his hand he could provide the weavers, cloth and carpet

makers; the drawings of the Jewish scarves and curtains often came from his hand. Besides, **he was also a scriptwriter and also a scribe (calligrapher)**, especially if someone wanted to have something completely beautiful and regularly written. **He understood and spoke Greek, Latin, and Hebrew, and could, if need be, communicate and understand in the other languages which were common practice around Judea.**

05] Moreover, he was, as several such people have been and has been, **a keen novelty-maker**, and therefore inquired about everything that happened especially in My time and made much talk and fuss among men, and took pleasure in it, the many curious people with whom he was in the business of being able to talk about something extraordinary new, whereby **he made absolutely no eclectic (rigorously chosen examiner), but he was the next best right, if it had only the appearance of something extraordinary.**

06] At first, especially in his narrative, much has grown on his own ground, especially in the absence of real data. It was not until the time when the apostle Paul preached My Word here and there in Greece that he was earnestly invited by his friend Theophilus, who also lived in Greece, to gather reliable information about me, to record it, and then to send it to him. for he, Theophilus, has heard so much about the certain Nazarene from both the Jews and the Greeks, that he can not understand from it what is quite real about this man - is he either an above-ground being or just like that a man well-versed in the wisdom of the books. (Himm 03, p. 376)

07] When Luke got this letter in Jerusalem into his hands, he took the matter more seriously and inquired about everything that concerned my person and my teaching, but he did not easily get what he wrote down from the mouth of my real one Disciples, but mostly of others on Me and my teaching holding people who had known me in part still personally and for the most part, however, received from My disciples customer about me. For between my existence as a man of this earth and the completion of his gospel came close to thirty-five years, after which time he could first send it to his friend Theophilus in Greece - which gospel then this Theophilus compared with his records, corrected many things and the writing of Luke added.

08] As but stands with his Gospel, it is even more so with his Acts, which he also brought at the request of his friend Theophilus on parchment, and indeed only in his last years - so at a time in which not one of My first apostles and

disciples were more in Jerusalem.

09] These Acts was in the hands of his friend but some modification, and even matched by him in the land of the Jews data were versatile seals such disciples and spreader of My Word, often without inner profession (inner calling) as such presented to people and everyone wanted to know better things from them.

10] And so it happened that both in the Gospel of Luke, and even more in his later Acts, appeared poems and exaggerations of which my very apostles and disciples themselves knew little or nothing; for they were very little in Jerusalem, and had their nature more in Galilee, Samaria, and in the other lands more remote from Jerusalem. (Himm 03, p. 377)

11] Now, if you know this, you will understand that the certain earthquake and the darkness at My crucifixion, the tombs opened in the valley of Jehoshaphat, My ascension on two contradictory mountains, as well as the certain mission of the Holy Spirit, are the greatest Part of the imagination of my various listeners and admirers are and must even be, in that the most dependable of all the evangelists (John), who nevertheless had to be present at every most important occasion, does not mention any of them, even Luke himself does not announce whether He himself was present at the outpouring of the Holy Spirit or not.

12] His gospel and book of Acts were also very close to being declared apocryphal at the great church council in Nicaea. But the Western bishops were reluctant to do so, and therefore everything Luke wrote was authentic, and this Luke is today still under the number of credible evangelists and is made more fuss by him until the hour than by John.

13] But all that is inaccurate will be extinguished in the course of time, and if that did not happen, there would hardly ever come a time of which John speaks that in it "become a shepherd and a flock."

14] By the way, in these episodes, as I have already said, there is something spiritually good and true that I will show you in a little while. But in the sphere of natural phenomena they are by no means better than the pictures of the Song of Solomon, according to which the daughter of Zion had a form in which no human being would find even the slightest pleasure. But inside it looks in the mind probably quite different.

15] Why should I have made the sun completely dark at My death, and for the full three hours ?! And if that had been the case, then the sun would not have shone in India, China, Japan, America, etc., at that time, which the writers of those peoples

would certainly have recorded. However, even the Roman historians are unaware of such an event; **It must therefore be valid only in Jerusalem, that through my admission there all the people present have become blind for three hours, and John alone would have remained to see because he gives no notice of such a solar eclipse.** (Himm 03, p. 378)

16] But how it relates to the solar eclipse is the same with My ascension in this world; because where should this heaven be, in which I ascended ?! - Or where should the omnipresent drive to indicate to the people where he is actually home?

17] But I mean that in the whole of infinity everywhere I will be so pretty at home, because I am in all and each the Urebenebungs- and conservation principle and without me nowhere is and is nothing! Hence the heaven is everywhere, where My love and wisdom prevail, and in the rigid matter there is everywhere the judgment and the seemingly eternal death emanating from the power of My will. And that's the reason why Heaven is My Throne and the Earth - through which all matter is represented - the footstool of My Feet. No one would want to imagine that the spatially endless sky is nothing other than My seated throne, and that I would not get tired while sitting, made the earth the footstool of my feet!

18] Yes, in the realm of pure spirits there is a spiritual sun in which I personally live with my own. But this sun is spatially visible everywhere to all those angels and spirits who possess Me through love in their hearts. For the others, however, it is nowhere visible and discoverable, and should they seek and find such through the whole infinite space; for when the heart is blind, their spiritual sight is also blind, and they see even less of the spiritual sun than the stock blind on this earth of the natural.

19] But I am present everywhere through this sun, and can also enter into the appearance and act when and where I want, and I do not need to consult with anyone beforehand, neither in the world of spirits nor, even less, in the world of matter but all the blessed angels and spirits consult with Me beforehand, if they have to perform any great deed in My name. But as to their ordinary actions in My kingdom, they find the instructions for ever in their heavenly dwellings. But how these are arranged, you have already received the news in the spiritual sun.

20] As for the spirit of our evangelist Luke, he was filled with zeal for My cause, and it would have been good even if he had been zealous for a few seasons. **But he**

alone was, is and remains a capable armor of my love and grace instructions for his time as well as for the present time; for he was better versed in the writings of the Old Covenant than any one of his noses of high-ranking scribes of the temple, and therefore could easily judge My deeds, from which he received news, as true, and present them to the others who concerned him. (Himm 03, p. 379)

21] Therefore, do not want to be angry with this man for the many mistakes that occur in his writings; For at first he was not the creator of all things, but rather his subsequent correctors, of whom I could give you more than a dozen. And secondly, especially in his later times, he was full of goodwill and earnestness, leaving posterity with as much purity as possible in his writings.

22] For that alone, he can not do what the later avaricious community leaders have made him. They sowed weeds underneath his wheat, which grew up with the wheat. The wheat they understood quite well for their chafing to collect the weeds but then they needed to feed their herds and still need it. But these herds do not consist of My lambs and sheep, but of donkeys, oxen, pigs, and other stupid animals, content with thistles and thorns.

23] If they will be seriously repugnant to them then they will look around for a different food, in which their stupid inner shape will be changed and they will be welcomed into my sheepfold with the wool of noble sheep where only one true shepherd and one right flock will be provided with the right food.

24] With this you now have in advance what you have to keep from Luke, the further will be communicated to you at the promised opportunity. Amen. (Himm 03, p. 380)

*On the Gospels. The value and limitation of the Gospels of Matthew, Mark and Luke – ulterior modifications. 02-05 The Lord was a ‘whistleblower’ 06].*

*Apostles should have spoken more about teaching and doing less miracle – only John did so. The competition of Gospels (Luke, L’Rabbas) and contradictions among them, as also between denominations 14]-27] p. 396 – The Lord gives the one true gospel of John; Science as a giant Hercules cleaning the stable of AUGIAS – the last workers 27]2]*

**On the Gospels (24.04.1864 from 4 pm to 6:45 pm).**

01] Yes, my dear servant, the deaf bear in your dream in one ear has led you to a great Protestant contradiction that you did not come to, from your childhood, in

spite of your frequent readings of the New Testament.

02]Even you would have been aware of this in the episode. But it is better for you and for many others, that this thing has already come to light, so that everyone recognizes and sees, that I have come in spirit again especially perceptible to this earth, to the last workers to touch and pick up my vineyard. And these workers are just the world-wise and world-wise philosophers, who are taking the utmost trouble just now to completely eradicate and annihilate Me, as I now exist among the so-called Christian sects, together with those Gospels which are only two or three hundred years old after me that became through pagan and Jewish machinations, what they are now.

03]The blind humanity, which tests nothing and has never tested anything, still believes in part in such a largely heinous concoction in my name.

04]That's why I do not want to judge Luke, Mark or Matthew; for at least in their time they took the trouble to seek out the purest and the best out of the many already disfigured parts of my doctrine. But as far as the material facts are concerned, some of them wrote them themselves, and for the most part they had to end up taking what they had heard from the mouths of such people, who often boldly pretended that they were from this and that were eye and ear witnesses. Thereupon they compared this with the passages known to them from the ancient prophets, and found it consistent with what they wrote, and thus for them the criterion for the truth of what they wrote down was perfectly finished and valid.

05]If it remained with these gospels, it would be much better than it is now. For in these Gospels there was far too little of the marvelous, the cruel and the terrible for humanity, which was later found to be necessary, especially among the Jewish Christians, Greeks, and Romans, a hundred years before the great church assembly at Nicaea To make attachments - especially those who smell strongly of miracles and who have a strong criminal court face, in order to make Me as the harbinger of the people, who put nothing dearer to people than love and the truth, just to the opposite , (Himm 03, p. 392)

06] I have never harrassed against the right science of men, but on many occasions have taught people much about what they used to be in full ignorance and blindness; That is why the pharisees, most of whom were subject to trial, hated me the most, because I taught the people in everything in which in the past the Pharisees had made the greatest effort to strangle the people whenever

### possible for their loose ends.

07] And they really made it so that such a high priest of Hannah or Caiaphas, in order to induce the people to greater devotion, testified in the temple with a grim voice that in the creek Kydron for three days nothing but blood would have to flow and the sun For a whole day the people may not have believed such nonsense, creeping into their innermost rooms out of sheer fear of such punishment, and when the punishment was over, fearful, anxious, and trembling went to visit Kydron to see if any blood was still flowing , And if the Kydron had its natural water, the people had nothing better to do than bring heavy sacrifices to the temple and lay them at the feet of the priests.

08] The sun, of course, has continued on such a day, and not a drop of blood has flowed in the creek of Kydron, of which the clever Jews have probably convinced themselves and have tried to teach the poor and too superstitious common Jews, but mostly without success; because these have blood flowing in their imagination and fear and also the sun does not shine for a whole day.

09] **And just as the common people were always in the superstitious superstition, so it is today. You can tell such people the most absurd miracle stories, and they will believe them. And if they tell these to their neighbors, they will add much more and even make it wonderful, something that seemed a bit too wonderful to them on the part of the first narrator. But there is nothing to do with any truth about them.**

10] **That is why it was exceedingly difficult in my day to bring the actual stock Jews to the knowledge of the truth; There must have been a miracle by which they were shaken awake by their sleep and then began to meditate a little on what I said with this or that.** (Himm 03, p. 393)

11] **But I have already told the apostles many times in my time that they should speak much less of My miracles than of the inner depth of truth of My doctrine and spread the word while spreading My teaching.**

12] **Only the only one, John, remained faithful to this reminder, all the others much less; they would rather start right away with the miracles and then start talking about the kingdom of God and the inner truth, so that the listeners were already ensnared with the miracles.**

13] **The desire to narrate miracles increased so much from one decennium to the next, that a great number of partly written and even more of the traditional Gospels grew in such a way that no one could become wise.**

14] Luke, as well as the pseudo-evangelist Matthew (I'Rabbas), did not begin to record their gospels for so many years after Mir, but in some ways they did so in such a way that in the end, among themselves, there were so many important ones Things the biggest contradiction had to come to light.

15] There was no question of testing at that time anyway; for every evangelist had his own readers and listeners, and did not care much for another evangelist, and the evangelists themselves only kept to what they had written down and even occasionally enjoyed it, as another evangelist did in did not have his gospel what one or the other had in his gospel.

16] So I'Rabbas cared little or nothing about Jesus, who had been circumcised in the temple after the eighth day of his birth, and thus not the three wise men from the East and the flight to Egypt and the cruel murder of children by Herod in Bethlehem ,

17] L'Rabbas (pseudo-Matthew) received and recorded such news at Tire and Sidon, but since he himself was, at least in the past, more heathen than Jew, he did not care much for the circumcision of the child Jesus , And so, among the evangelists, they exhibit one of the strangest contradictions among themselves, while in many other pieces they harmonize with each other except the place and time. (Himm 03, p. 394)

18] According to Luke there then exists a Jesus completely circumcised according to all Jewish laws and customs, born in Bethlehem in a sheepfold and welcomed only by the shepherds, who did not receive, did not need, the visit of the three wise men from the East But to flee Egypt to Nazareth and calmly his twelfth year without waiting for any persecution on the part of Herod and then to make a walk with his parents to Jerusalem.

19] In Matthew, we see Jesus born in a decent home, not welcomed by the shepherds, but by the three wise men of the East, of whom Luke had not dreamed in his gospel, and none of the flight Egypt, nothing of the cruel murder of children at Bethlehem by Herod and nothing of the return of Jesus from Egypt to Galilee under King Archelaus. But for Matthew, nothing had dreamed of the circumcision of Jesus in the temple after eight days and of many others that had happened. And so, according to the writings of these two evangelists, you have a circumcised Jew-Christ and an uncircumcised Gentile-Christ!

20]With the twelfth year of Jesus' life, the two evangelists begin to unanimously agree, except for a few minor circumstances.

21] Now everyone asks themselves: Which of the two evangelists for themselves has remained there with the truth? And the answer is: no one in and of itself! For each one gave only from the customer of whom he had heard talk. In Jerusalem, no one dared to speak of the excessive cruelty of Herod for fear of punishment; but at Sidon and Tire in what was then Cölesyrien, Herod hated more than death, and did not conceal his atrocities, as well as the cause which had led him to it.

22] To the same extent, if the two Gospels were read in a more comparative manner, you would still encounter many contradictions and unevenness, which, however, can be compensated and corrected to a certain extent rather than the Jewish-circumcised and pagan-uncircumcised Jesus. (Himm 03, p. 395)

23] Therefore, **just at this time, both the old and even more of the new nonsense in all the contradictory nonsense from these Gospels must be completely eradicated - and I myself with him, so that the one and only true gospel John enters into his full light ,**

24] For every one will easily understand and comprehend that **I can no longer stand for the length of time from the point of view of these four now existing Gospels and also many of Paul's and the other Apostles' letters, because in them every contradiction that occurs before Me Scholars of the world makes self-contradiction** - just as with the present Christian sects, of which every sect has its own Christ, who takes the liberty of condemning every other Christ to a different sect.

25] If you do not want to believe that, just look at some of the Catholic conversion formulas, for example, if a Protestant wants to convert to the Catholic Church, read them, and he will completely convince himself of this mutual condemnation of Christ, because in that the transgressor still has his Protestant parents, condemning his birth to everything and everyone and also all his Protestant beliefs to the deepest ground of hell; only then will he be accepted into the community of the faithful of Rome under all sorts of ceremonies. (Partial practice up to the 19th century.) Example from the 17th century: the formula of faith and oath by Friedrich August 11th of Saxony dated July 2nd, 1697, which for political reasons was transferred to the Catholic Church (published in the Austrian Newspaper, Deutsche Eisenbahn "No. 13 of June 26, 1845, d.

26] And so it is mostly between the main sects. How shall there ever be a shepherd and a flock, where the sect-christs themselves are more angry with

**each other than the wildest and wildest animals of the forests?**

27] All this must go, and I have already ordered the workers in my vineyard, and they work diligently and diligently, and many will soon come after them, who will work even more diligently, diligently, and more effectively in the truth can come to the people as true Christ and God from eternity - and not as such as now, the I have to do after the pleasure of each sect in the whole nothing more than to judge and condemn it all and only those in Heaven can and may bless and delight those whom their sectarians and representatives of God consider worthy and capable of doing so. (Himm 03, p. 396)

28] Who, for example, is at the mercy of such a representative of God, especially through excellent offerings, must then - according to their doctrine - also be in My grace! Now you can see for yourself that such a meaningless nonsense, once I have risen as lightning in the firmament, can no longer hold for the consequence, despite all the concordats.

29] That is why we give science its full scope; for it is now an effective means of destroying the filth, and is at the same time a mighty giant of Hercules, who knew how to purify the great stable of Augias from its dung, which is still a good fable of civilized heathen antiquity Time is good to use.

30] This now revealed and given, think well and let it light you with it; for it is given to you by Me, the only true Christ, and by no pseudo-Christ to whom truth is a damnable abomination. Amen. (Himm 03, p. 397)

*Origin of The New Testament. The conflicts between Jewish Christians and Pauline Christians at the time of Nero 01], development of the Roman Jerusalem by merging Jewish temple customs with pagan Roman ones 02]; the ‘church fathers’ and the Roman dogmas, confusion of Greek Christians 03]; emperor Constantine and the council of Nicaea 04]-10]; Paul wrote letters different in spirit and sense to the Jews and the Gentiles 09]; Rome replacing the Bible with its catechism and punishing Bible readers 11]; the modifications in the Roman Vulgate showing the spiritual descendence of the Roman Church Fathers 12]- doctrine of soul sleep (Psychopanechia) 13] and introduction of the Roman Mass 14], the ridiculous dogma of predestination – HELL FOR MAJORITY,15], separation of Christian sects 17], the role of sciences 18], prophecy of the judgements before the second*

*coming, 21] However will pursue the Lord at the Second Coming will be destroyed from the earth 22] contradictions of the Gospels will be lost in the GGJ and– appendix FOR THE END OF GGJ specified 23] – 24]; asking the Lord for new knowledge*

The genesis of the New Testament - historical overview (25.04.1864, from 11 o'clock in the morning until 1 o'clock in the afternoon)

01] Yesterday I drew your attention to a lot of other small contradictions that occur in the three Gospels of Matthew, Luke and Mark. And I want to draw your attention to a few others who in the later time not only among these known three evangelists, but far more among the multitude of others, both Jewish and heathen propagandists of my teaching, who were also called evangelists have rooted so well in the various communities that even in barely thirty years after Mir because of the diversity of the statements in the writings of Me formal wars and other brawls have risen - among those equal to Nero's time in Rome between the many Jewish Christians and Pauline Gentile Christians have broken out in such a hostile manner, (Himm 03, p. 397)

02] But even this cruel persecution of Jewish Christians on the part of Nero did little good; for among the later successors of this emperor the Jews nevertheless knew how to smuggle themselves back into Rome, and made of Rome a second Jerusalem like the Greeks of Constantinople. And as this happened, especially the Roman Jerusalem (Rome) became ever more powerful and powerful and fabricated itself - partly from the Jewish gospels and partly also with the acceptance of the old Jerusalem temple customs and also with that of the Roman heathens - the, what has affected the Roman Pontificate.

03] The Romans were therefore in possession of all possible Jewish gospels, as well as the old Jewish writings and the heathen gospels, and there erected certain learned church fathers, who were the chief manufacturers of Roman dogmas, but who often opposed the Greek Gospels, and so much the easier all the more so because the Roman chief shepherd had nothing emssigeres to do, as well as to feed the Greeks with his missionaries, which, after 300 years (325) after Me, had produced such confusion among the faithful that many of the Greeks began again erect the pagan altars and temples and offer their sacrifices (in the temples) to the goddess Minerva, the god Apollo, Jupiter and Ceres.

04] Emperor Constantine, who was an avid Christian in his own right, decided

to put a stop to this mischief by convening a great assembly of churches in the city of Nicaea, as the seat of the most diverse beliefs, to which the Higher Bishop of Rome was summoned. Constantine himself presided and showed them the evil consequences that have recently come from the great difference of faith over Christ.

05] He suggested to them a perfect vision of both the many written gospels and even more of those of the traditional ones, and said that one should draw from the many contradictory gospels of only one, that of John, so that the Christians in the Faith would be unanimous and the persecution would not be the same as the wild beasts - and the heathen would rather return to their old paganism than remain under such a doctrine of which one with the best knowledge and will has nowhere the truth and the right can learn more. (Himm 03, p. 398)

06] For if there had been any founder in the Christian doctrine, then he must have been but one who even handed down one doctrine to man. And this one teaching must have a purpose and a mind. And so for a long time there has been a great deal of written gospels, and an even greater number of those delivered by word of mouth, each of which speaks of his very own Christ, who bears no resemblance to the other Christians.

07] Accordingly, all of the many Gospels except for one, which may well be the oldest, will be completely rejected. And if this was not to be approved by the bishops, he would turn away from Christianity altogether, and everywhere in his great empire would restore the old paganism, which, despite the many gods, was much more than such a fissured Christianity. -

08] The Greek bishops suggested that the names of Matthew, Mark, and Luke also fall back into the old Christian period, and that they do not appear twice or even several times under one and the same name of the Evangelist. And the Emperor consented on the condition that the doctrine of the Gentile Apostle Paul should also be considered, and that with it all the other Gospels be swept.

09] It was indeed pointed out to him that even **Paul did not always remain the same in his teachings, and that he wrote to the Gentiles completely different letters, and to the Jews others who were not completely similar in spirit and sense**. And Konstantin said that this does not matter; for **Paul had most proved by words and deeds that he preached not false Christ, but only Den, whose spirit before Damascus wonderfully gave him the office of a true apostle.**

10] After more than thirty years of judgment, everything but the four

remaining Gospels, including the book of Acts of Luke and the Epistles of Paul, and a few letters of lesser apostles of Christ with the Revelation of John, was finally written down in a book and as a result of Paul's two letters to the Hebrews: 'The New Testament' - which was then accepted by all the bishops, but which later in the following century had been remodeled to put the evangelist John in the background and Matthew, Luke, and Mark, and making a small change in the chapters and verses, on which feast day one or the other gospel should be presented to the people (the so-called old **pericope order**), according to which the Greeks are still directed today as well as many other Christian sects. (Himm 03, p. 399)

[11] Rome, however, has nevertheless made its own division, and has fabricated in the later times for the people a short extract gospel for Sundays and holidays. The whole Gospel, as well as the old books of the Jews, have strictly forbidden the people to read and even punish the transgressors of this commandment with death.

[12] This is how the present New Testament arose and was gradually adopted as such by the Christians some thirteen hundred years ago, but which received in particular from the Roman bishops all sorts of modifications and sometimes arbitrary additions, such as those in the Roman Vulgate. especially from the exegesis (interpretations) originating from the Roman Fathers of the Church, and that every person who is only a little clear-sighted can soon perceive it, whose spirit children are.

[13] There is especially such an additional doctrine, according to which the souls of the deceased have to sleep until the last day, what doctrine with the Greek expression **Psychopanechia** - di soul sleep - called.

[14] But this doctrine was preserved only until a pope introduced the Roman sacrifice of the Mass still extant today, and declared it to the Roman Christians with all his pomp: that as a bloodless sacrifice he had the same strength and power as the once bloody sacrifice of Christ on the Crosses, and that thus Christ in this way miraculously sacrifices Himself to His Father in heaven for the true believers in the Roman Church, and that a Christian of the faith who lets such a sacrifice be read for his sanctification with the (necessary) offering of a small sacrificial of the world would be awakened by Christ immediately after the death of the body without a long soul sleep, and called to eternal bliss. And if the Christian is not completely perfect, (Himm 03, p. 400)

15] So the dogma of soul-sleep, by the retention of which the newly invented sacrifice of the Mass would have had nothing, gradually slept as well as the almost ridiculous dogma, which seriously taught that only a small part of God was for God but most of them have been created for hell (predestination or Verherbestimmungslehre).

16] These two stupid doctrines have finally been removed in time, but for the well-known five church commandments and introduced a number of newly created sacraments, I need not tell you specifically, since each and every one of them easily recognizes.

17] Although this greatly simplified Christian doctrine on the stern advice of Emperor Constantine, the rubbish is nevertheless left behind in superfluous numbers, despite the often permitted and made sightings, each of which resulted in a certain separation of sects, and then again Several Christs have sprung up, who pull each other's hair to each other until the hour.

18] For this reason, the last and greatest sighting must take place, and as we have already noted, the sighting machine is called science.

19] The hostile Christs must go out, together with all their appendages, so that the Christ preached by John may appear and dwell among men.

20] True, it will bring with it many a hard and difficult struggle, of which, however, the true followers of Christ have nothing to fear, for they will in many cases be strengthened, from which then also the other as yet less faithful will be illuminated which they will no longer be able to extinguish.

21] And I, the Lord, who had spoken this to you through the mouth of John (Revelation John), will subdue the earth in all places and points with all sorts of judgment and calamities, as by mighty wars, by great famine and famine, by all sorts of pestilence to afflict humans and animals, by large earthquakes and other earth storms, by large floods and also by fire. But I will receive mine in love, and they will have nothing to endure. (Himm 03, p. 401)

22] But whoever now seeks to pursue Me in this second coming of Me, wherever and wherever he goes, I will understand how to destroy Him from the earth.

23] But as far as the other contradictions in the four existing Gospels are concerned, they will naturally be lost in 'John,' and I will add, as I said, in the end, a separate appendix, by which all falsehood is fully and thoroughly recognized.

24] And thus be content for the time being with what I have given you and

**diligently work on 'John'; for in that you will still come to an overabundance of the inner light. But if someone has something for him that he wants to know, then he may ask, and I will therefore be ready to give him a brief and bright light.** Amen. (Himm 03, p. 402)

***Spiritual language: Apparent contradictions, paradoxes. The unreachable wisdom of God. The Lord accessible only through love p. 235]***

**Way contradictions {25.08.1843}**

01] What you **have** (only externally), you do not have. But what you do not have (outwardly), you have.

02] Remember the **time**, it's yours and not yours. Yours, if she is not yours; and not yours, if it is yours.

03] **Life** is your highest good. For without it you are nothing and everything is nothing for you. But if life is yours, then you do not have it; but if it is not yours, then you have it. (Himm 02, p. 233)

04] When you **pray to God**, you testify of yourself that you are of God. But if you pray, you do not pray; but when you do not pray, then you pray.

05] The **truth** is the only essential reality. But who can pronounce these for themselves? Because everything is true and everything is wrong. It is not a thing as it is; as it is not, so it is. So where is the truth, for she is where she is not, and again is not where you think she is !?

06] **Searching** is man's main sense. He will not find what he seeks and will find what he does not seek.

07] **Love** is the only law of all life, through which every being is conditional. But who loves there, does not love. But who does not love, it is he who loves there. Because every human being has a **life** and has no life, and has a **love** and has no love. Therefore he **lives** only when he does not live and loves when he does not love.

08] Who can say: I know God, if **God is not for him**, since he is not for God. But who is not for God? That's for yourself! But God is only for him who is not for himself, and is not for him who is alone.

09] So also the **woman** is not a woman, if it is (only) a woman. If it is not (only) a woman, then it is a woman. For a **true woman in herself is also a man and a right man in herself also a woman**. Neither one nor the other is what it is for, but only what it is not.

10] So also the (only) **father** is not a father and the (only) **mother** is not a mother. But if the father is not a father and the mother is not a mother, then the father is a father and the mother a mother.

11] Who wants to grasp the truth in their depths, understand these sayings! But **whoever understands them (only with the head-mind) will not understand them; but whoever does not understand them (only with the head-mind) will understand them!** - That's something for the mind! (Himm 02, p. 234)

### Wisdom words of Jesus {25. May 1840}

Jakob Lorber asked Jesus for some words of wisdom. Answer:

01] (Jesus :) "Therefore your curiosity should be satisfied; but see what your mind will comprehend **from My wisdom, which will never ever be explored by a created spirit in the least parts eternally. But if your heart will become heavy for you, remember that I am accessible only through love and never in the wisdom of my understanding.**

02a] But these are words of my wisdom !!!

I

02b] **I am and am not, I was and was not, and I will be and not be the eternity a point infinite a line from the middle of the ends without ends with ends without ends great as a nothing and small as the infinity. - - -**

II

02c] **I am a multitude in nothingness and I am nothing in multiplicity, I am an infinite nothing, and infinity is a nothing in me eternal in time and in time in eternity, lest I be all to be everything, and I am blind in the face of all things out of Me, beside Me and in Me, so that I can see everything, the big small and the small big, since it is and not is through and through.**

III

02d] **I am a god without God, I am love without love, I am wisdom without wisdom, an uncreated creature in the creatures that are not created, and yet are to be created to be nothing to be something, and to be something, to become nothing through Me in Himself and in Himself without Me, that I may be all to**

**be nothing and nothing to be everything. So man is that he is not to be something in Me without Me out of Me, that he may live and have no life to live in eternity and time, spatially without space, and space in the space !!! ---**

(Himm 03, p. 008)

**03] Now you have three words of my wisdom; but never think about it, since all this will remain eternally incomprehensible to your mind. For as little as you will ever take the earth like a ball in your hand and play with the suns as with peas, much less will a created spirit ever grasp these three words in all their depths. You do not need to worry about it; because the impossible is impossible even for me. I Jehovah, the eternal wisdom, God the most holy, the Most High. Amen!!! (Himm 03, p. 009)**

#### ***VALIDATION OF THE NEW TESTAMENT/ BIBLE***

**05]Who should mean by all such more than tangible signs, they have not recognized it and understood where these signs come from, that one wants to turn to Me on all sides and from Me through a true penance and earnest prayers and through a right turn To my word - which is written in the book of the New Testament - is to invoke grace, mercy and salvation from all the evils to come? But behold, there is no trace of others. (Himm 03, p. 446)**

*True knowledge demands appropriate work. Warming and burning the food like love for the fellowman and love for God*

**02] Should I say it completely here? - That would do little good. For all outer science does not enliven the mind of man so much as the external air invigorates the organs of the lungs, if it is not inhaled, or how little the sole consideration of all sorts of food saturates a hungry stomach.**

**03]He who therefore truly wants to be spiritually saturated, must receive the food in his work, so that through the ever-active inner activity the mind exercises itself, thereby vigorously and stably, then warms up through this constant activity, heats up and finally burns. If this happened, then man too has come down to the true, living science by which he can be guided into all wisdom. (Himm 02, p. 140)**

04] It is hardly necessary to mention that "warming" and "burning" are understood as love for Me, and "warming" as love for one's neighbor. But it is already in the words: "If you can not love the neighbor, the brother, whom you see, how do you want to love God, whom you do not see?" - Does not that mean as much as I would like to say If there is a thing that is suitable for firing, not heated, will it be heated without the necessary previous warming? - and how, without warming and heating, does it then burn to the light of the inner life and from that to the inner, living science and the wisdom that comes from it?

05] It will be said that the powder ignites safely without prior heating and heating, and the lightning flashes out of cold air and icy cloud! - Oh yes, I say, but with the light of the inflamed powder as well as with the lightning just not much helped, since none is suitable for the duration, and also these two rapidity inflammations are always devastating and destructive. Whatever happens suddenly or arises, usually goes back the way it came to be, and certainly leaves nothing but the evil effect, if not for everlasting death. Therefore, proper warming and heating is a prerequisite for true, benevolent burning, without which there can never be an inner burning and thus a true, lasting light.

06] Therefore, even you, my dear AH-W., Will become completely warm and heated, and you will soon see the sacred effect of the inner burning. - But the "world ice", what are the worldly worries, you must create from you, otherwise it will not go well with the heating and heating. Because believe me: world worries, of whatever kind they may be, and world treasures are pure ice for the spirit. And of the mind alone knowledge is the spirit of bondage and slavery!

07] But become like the merchant, who gave all his treasures for a real and heavy pearl, so you will see in the splendor of this pearl the holy dawn of eternal life in you. Believe it, that's it! For I, your Holy Father, give you such news for your birth from My mouth. Amen. (Himm 02, p. 141)

### *Key to the Interpretation of Messages from the Hereafter*

{18.04.1840}

01] There, where I seem least to say, I say the most. And where I seem to say the most, I only say as much as you are able to endure.

02] That is a new key to this scripture! (Himm 01, p. 8)

**The dreams of a person obsessed with Lord's Love and Word 04]; Who has the revelation of the sense of the Scriptures. Licensing – state –Church; the true church is inner oneness with the Lord in which the living Word is revealed**

04] But the situation is very different with the dreams of a man who is obsessed with My Word and My Love, who has already turned inwards for the most part. His dreams are then no longer intuitions, but perceptions of the inner mental states, far removed from all naturalistic-worldly sense whirl and reason-based, fantastic soul delusion.

05] To such an inner perception, the present dream-trilagon (The servant JL had dreamed the three words: "licentiousness" - "state" - "church") can be calculated, and for this very important reason, because every word of Scripture, especially from the prophetic part, is in and of itself such a trilagon.

06] For there is the first part, which is the sense of the letter, equal to a "licensing" (auction, highest bid), whereby the old, but much worth, good, noble commodity is given to the highest bidder.

07] **But whoever has bought this commodity for his heart, which contains only the (right) number coin for this commodity, namely the pure love for Me, has in itself laid out a new "state", which is the inner one Order of spiritual life**, just as the external, temporal governmental state is a legally-lawful union of the peoples under a leading head.

08] **But who is the head of this inner state? - It would hardly be difficult to answer this, because I myself am the chief leader.** But if I am the leading chief in this inner state through My love, mercy, and mercy, then there is infallibly a spiritual connection between Me and each such "highest bidder" for My old ware. - But what is this connection, this inseparable bond of eternal life? - See, that is the "**Church,**" **the true, living Church of man, in which only the true meaning of the Word is fully enlightened revealed.**

09] Therefore, whoever wants to reach the inner understanding of my word, what is the writing of the Old and New Covenant with all the later revelations up to this hour, must, as someone (the servant JL) was spiritually indicated by this "trilogue", infallibly accepting this "principal license" as the most abundant bidder, otherwise it will never be possible for him to explore the true inner meaning of Scripture. (Himm 02, p. 032)

**10] For the perfect knowledge of the inner, spiritual sense is a living knowledge. But how can anyone reach this point unless he first (through the true "licensing" or "offering"), as a faithful citizen, enters the inner state of the spirit, since I am the sole, guiding head of Me, dominated by the Love, leading by grace, seeking through mercy and calling through the living humility of the heart !?**

**11] See, therefore, "licitation" is the first, absolutely necessary condition for the reception of eternal life from Me, which in the most real sense is the living Church in man. For the true church is only a living oneness with Me. But he who has become one with Me, surely will infallibly possess eternal life and all that is infinite of it in the most perfect sense, and thus also the revelation of the sense of Scripture into the third or most inner heaven in which everything is united in the sole, purest love for Me.**

**12] Now see what this "trilagon" says! - Remember, however, above all, as far as "licensing" is concerned! For without them no one will enter the said »state« and still less the living »church«!**

**13] For verily, verily, I say to you, he who offers not all his worldly treasures for My "old commodities" will never receive them, neither here nor beyond! Therefore, these goods will be very difficult to buy the rich, while the poor will easily come across them; because they are offered for free in vain. The poor have long been chosen by Me to be preached the "gospel" - while at the same time the rich young man was said: "Sell all your goods; divide the money that is loosed among the poor and follow Me, so you will find and have a treasure in heaven! "**

**14] I showed you this treasure today! Who wants to win him, therefore, probably know what he has to do! - The world, with all its countless follies, which are full of hidden evilness of Satan, will never buy this commodity! Amen. (Himm 02, p. 033)**

***The Lord's love and wisdom in His words. The higher language of wisdom vs the lower language of love. His words vs those of angels***

**03] But see, not so it is with Me! Because for me there is neither something high nor something lower and just as little something narrow. Therefore, everything that I reveal to you (whether with high or low words) is equally high and beyond all measure. Equal because it springs from the same source; and equally exalted because I, the giver, are exalted in the greatest as well as the smallest. Thus, in the greatest of majesty, my least word in its sublimity can not be attained in the least by the**

loftiest chants of the most perfect angels. And so it does not matter if I communicate something in great phrases or in a common everyday language.

04] For if you believe in your hearts that it is I who will reveal such things to you, then little will be attached to the form of the message, but everything to the message itself, since you know that it is only I, to all Beings inwardly and outwardly, even to infinity, are well known.

05] But the only can the differences in the language you remember you, if I talk in a high voice, so I'll talk more out of wisdom, and love is then only the postulate; But as I speak in your everyday language, I prefer to speak of love, and then wisdom is the postulate.

06] And so I speak to wise men and scholars of the world from My ever unattainable wisdom. But I prefer to talk to my children, who have become fond of Me, as their good father in their more familiar paternal everyday and colloquial language. And therefore you will certainly also prefer that I speak with you out of my fatherly love, than that I speak high words of wisdom.

07] When I speak high words, I speak them for the sake of the world; but you can always be assured that I will never speak to you otherwise than as a father.

08] But in a word of wisdom only the pronounced wisdom itself lies therein, and allows no more higher and lower wisdom. But that's not the case with love. For every word of love is a living fruit. And since it is a living fruit, there lies in it, as in every kernel, infinite and equally infinitely manifold, which can never be fully grasped in eternity. See, that is the difference between the higher language of wisdom and the lower language of love!

09] In wisdom I only give as much as I give and how everyone is able to endure; but in love I give you one infinity for the other, whereby even the most angelic wisdom will never reach a finite solution of the wisdom hidden therein.  
(Himm 01, p. 232-3)

**Satan hates Lord's name which is His eternal love (Jesus, the "Son" of the living God, or the "Word" or "Love" of the Father), but whoever loves His name is for Him. Satan is the quintessence of the wrath of God. True love must pass the trial in order to be worthy of the Lord 08]**

For whoever loves my name and seeks to glorify in his heart, he is for Me and not against Me.

04] But how can someone from the (realm of) Satan name My name, because in Satan nothing of My name, which is there My eternal love, can ever happen, and Satan is the most disagreeable contrast of love and therefore only the quintessence the wrath of God is as a being departed from all love.

05] But if someone wants to pronounce a word that he is referring to a thing, he must necessarily first grasp the concept in and out of himself, or at least have the capacity to be able to appropriate such a concept, so that he can then Pronounce tongue is possible. But how can one pronounce "father" in the Japanese style, for example, or any term completely unknown to him, which is known only to this people as a mystery - if this language is completely alien to him and, secondly, because of his stupidity, he lacks all ability, then that he will not even speak his mother tongue, much less the Japanese?

06] And yet I say: It would nevertheless be easier to pronounce Japanese words to the mute than to Satan the name of My Love. The evil spirits can only act worldly and innumerable people to all imaginable passions, as are domineering, arrogance, pride, Hoffahrt, greed, envy, hate, harlotry, lust, dance, Prasserei, gluttony, etc. certainly blindfold and seduce. And in this respect, My (them) unspeakable name is completely superfluous to them. And if even worldly people do not want to hear from Me and they are abhorrent to My, name, and disgusted by it, how much more must He be abominable to Satan and infinitely disgusting!

07] But who confesses and loves without fear My name, which is Jesus, the "Son" of the living God, or the "Word" or "Love" of the Father - who indeed loves the Father and can not possibly be against the Holy Spirit both, but for the same and of the same through and through. How and what should Satan have to deal with in anger and all falsehood, where the spirit of Eternal Love creates everything anew out of God the Father and so through the Son ?!

08] O see this and always be without fear! For my kingdom must always be torn under some scrutiny. And right love must always pass the ordeal, like pure gold; because without such a sample, it is not worthy of me. (Himm 01, p. 248-9)

#### ***CONFIRMATION OF THE OLD AND NEW TESTAMENT- containing the water of life from God***

02] I looked at his heart and found a good germ in it. He is to diligently water the same with the water of life from Me, which he will find abundantly in the Scriptures of the Old and New Testaments. (Himm 01, p. 19)

- + The necessary study of the Bible (excerpt new – Himm1)
- + The need to teach both the Old and New Word of God (GGJ B2, 99:11) – excerpt new

***Problem of the errors in the various Bible translations. History of Christianity. Arianism. Still the spirit remains in both Luther's Bible and Vulgata. Canon creation without participation of the Holy Spirit; Primacy dispute; schism***

### **Vulgate or Luther Bible? {02/23/1843}**

00] Please: "O Lord, do you not want to tell me poor sinner whether the Luther Bible is more correct than the Vulgate? For, behold, as I have discovered, the numbers of verses, and many other things, do not go together. That's why I'd like to know which book is the better one? - O most loving Father, give me such news, if it be your holy will! «

01] So write! I say to you and to all of you: **Neither the Vulgate (Latin translation of the Bible) nor the Lutheran translation is (completely) correct and is one and the other full of mistakes.** Yes, I would like to tell you: The 'destruction of Jerusalem' can be found in one and the other. **Even the Greek is full of disorder and errors. That is why no true faith and love can be found in all the sects any more, because everywhere the reason is disturbed!**

02] This disturbance of the reason, however, stems from the same fundamental source of authority, from which the very appalling church meeting at Nicaea (of the year 325) flowed! But how formative was this shameful source?

03] Behold, when My word was already spread in many ways by the apostles and the disciples, there were soon many evangelists who wrote down what they either heard from the mouth of the apostles or the disciples themselves, or what they were aware of and ear witnesses have been retold. Such (original) records, either in Greek or in Jewish, would be acceptable to all, for the Holy Spirit worked and everything was right.

04] But because such records soon began to make a good commercial article, false evangelists soon arose in every corner, wrote gospels by the thousands, without knowing more about the actual doctrine than the Chinese do, and yet claiming such

from the mouth of the Having heard the miraculous apostles themselves, they even vowed that they had been asked to do so by the apostles themselves.

05] A certain, previously righteous man, named **Arius**, was even a notorious such false prophet and evangelist. In the end, he even claimed that he had been asked by the Spirit of God to clarify to the people that Christ was not a god, but only an ordinary prophet, and that he (Arius himself) was as good as Christ! (Himm 02, p. 173) 06] Such teaching at that time had aroused, especially among the arch-Jews and even many nations large and even many welcome sensation. And Arius was well, and for quite some time. This doctrine made great progress and soon threatened the other, ancient Christian communities. (Himm 02, p. 173)

12 But since Arius still carried on his character in his disciples, in spite of the multiple condemnation of both Rome and Constantinople, one soon began to smash into Arianism with swords, and possibly burned all the ancient documents they did not agree with either the Vulgate or the Greek Bible.

13] Now see, **Luther had nothing in his time but these two books, namely the Vulgate he suspects and the Greek Bible, which of course was available in several Asian languages, but always remained the same.**

14] If you know this, you will easily realize that neither one nor the other is completely correct. The Lutheran, however, is in some ways preferable to the Vulgate. Therefore, the offset text numbers in Luther, since he wanted to suggest the deviating of the Vulgate and the Greek Bible.

15] However, in the form of these books, the main thing is preserved and completely pure to the mind. Because the inner sense remained completely pure under whatever form. And that is the main thing.

16] Therefore, you can stick to one or the other, and you can not be wrong and therefore be very calm. For it is not the letter that matters, but the spirit; this is the one who makes life alive! (Himm 02, p. 175)

### Canon creation without participation of the Holy Spirit; Primacy dispute; schism

07] So the bishops began to discuss with each other how to remedy this situation? But they did not look at me and let me out of the consultation.

08] They collected all the gospels and tested them with their minds. But he could not show them which was the right one. They therefore decided to attend a

general assembly, in which the Holy Spirit would evidently be present, indeed must be!

09] But the Holy Spirit did not come, and so instead of discussing the truth of the Gospel, the assembly argued only about episcopal primacy (The Arian dispute was decided by the condemnation of Arius and the establishment of the Trinity doctrine), hence the Patriarch of Constantinople and the Bishop of Rome got each other's hair, which hair-tearing resulted in the schism (schism) which had lasted for so long.

10] Then the Bishop of Rome (Jerome, 383 AD) took all the collected writings and made them write the vulgata (ie translate them into Latin) and authenticated them. His successors did the same thing for a while, and with the help of the so-called church fathers, they worked on it for a hundred and seventy years.

11] The Patriarch of Constantinople did likewise. But since the patriarch preached his Greek for the more authentic because of the alleged original language, the vulgata was also very secretly transferred to Greek (back) and was frequently distributed among the Greeks. Such mischief, however, allowed the Greeks. For this reason the Latin was again used for Rome, and for the Greeks the Greek.

#### **Prophetic language – symbols: the upright and the wrong picture**

2] But that the objects always appear wrong, says that the spirits see the things of nature in correspondence and become aware of them. And so an upright picture is the meaning of the letter, but a wrong picture is the inner, spiritual sense. (Himm 01, p. 151)

#### **Prophetic language – everything and nothing; spiritual and natural**

27] That is true, I say, but it is also true again that the one who is blind sees nothing and the deaf hears nothing and therefore can not comprehend how much one can be at the same time, and so on, and how an image can be completely similar to a human being and at the same time serve as an image for all human beings. Still less can he see that what is not is yet to be, yet everything is and can be, and that, on the contrary, everything that is and seems to be everything is essentially nothing, or at least becomes nothing .

28] So here would be made here a small mind screw on which the intellect finds sufficient material to choke even tremendously. But the heart will rejoice, for it is seen

from this that external matter, which nevertheless seems to be everything, is essentially nothing, but the spiritual in matter, which seems to be nothing to the blind and deaf , in the end everything is! - Yes, the heart will rejoice when it is seen that in the end only - I am all in all! (Himm 01, p. 183)

20] But the one truth is this: It exists and arises from the other - and one is there for the other. But I am the eternal ground of all being, and have arranged everything in such a way that the natural arises and consists of the spiritual and the spiritual again, conversely, in the constant and unchanging circle of the natural.

21] From this it is also clear to you how the spirit world constantly projects into the natural and the natural again into the spiritual. For if any spirit becomes free, it loves, thinks and acts in its assigned sphere. This action and action of a mind, as it happened, can not possibly pass as without a trace, as if there had been no action and effect. The question then arises, but how does the action and effect of the free spirit become evident? (Himm 01, p. 199)

23] But if any builder builds a house, surely he did not build the house for the sake of the house, but he had a purpose with the building which was entirely in accordance with his purpose. Since a master builder does this, and even as a mortal man wishes to give his work an eternal duration, how much more will a free, eternal spirit set up his actions and effects in such a way that they correspond to his love and his nature! (Himm 01, p. 200)

### *Confirmation of Swedenborg. Love is more than all prophets*

21] **Swedenborg is true and good, you can believe that. - But such also believe: Love is above all things and holy! Whoever has these, therefore, has everything; because he truly has Myself. And behold, that is more than all the prophets, all the apostles, including Peter, Paul, and John, and so more than Swedenborg!** (Himm 02, p. 053)

**THE WISDOM GIVEN BY AWAKENED PROPHETS OR ANGELS  
(Swedenborg incl.) in comparison to LORD'S DIRECT TEACHING. No seeking of truth without love is fruitful**

10] As far as Emanuel Swedenborg is concerned, they (the questioners) should try to see if they, too, can say such things without my wisdom!

11] He was awakened by Me, and was led by My angels into all their wisdom from Me, according to the degrees of their love. And what he says is good and true.

12] But My teaching and My living Word, which comes to you from My mouth through the love in you, stands higher than all the prophets and all the wisdom of the angels! - For love is the first and the highest, afterwards wisdom comes first.

13] Therefore, whoever has true love for Me will also be given wisdom in abundance. But whoever seeks the truth without the love before, will find nothing, for he is deceived and will be a doppelganger, and in the end he will not know which one is actually the real one. (Himm 01, p. 17)

*Man foolishly challenging the wisdom of God. Doubting the scribe. The new cornerstone the Lord gives to the world in the NR 14]*

05] What is worse then, to quarrel with the spirit of eternal wisdom, or to assert, by a word of the understanding, that the spirit has chosen an unfit tool, above all to think that the (mediating) person withdraws everything arbitrarily his fingers, which is as much as the assertion that the world and all that is upon it have created themselves.

06] The (unbelieving) man says: "If the thing does not have a mathematical certainty, who can then accept it as perfectly true? Twice two is four - this is an established truth and is therefore obvious to everyone! «

07] But I say: Look, you as a substitute, that your wisdom, which is so sure of itself, will not be too great a shame! Because **if you do not understand anything more about the arithmetic than only two times two is four - indeed, you have wisdom enough to become an oilman!** - How can someone come to me with such digit wisdom to challenge Me because of the truth and wisdom because he has never seen and will never realize that two twice as well five, six, seven, eight, nine or so continue to infinity any product can give.

08] O the vanity of the blind man! What all human beings know and how sharp their judgments are! - Measure the sky with the circle, sting my suns like peas from the sky,

and then look at them with the sharp microscope of their worldly understanding so thoroughly that (in their opinion) almost no atom escapes them! Determining the size, distance, movement and purpose of the stars is fun for them! And all because they know that twice two is four. - Yes, that means having done well in wisdom!

9] Two things, however, still deprive them of the full wisdom that almost surpassed me-namely, **the "quadrature of the circle" and the so-called "perpetum mobile."** If they have that, then it will be with me! If I were capable of a fear, then I could almost begin to fear, for the people would then begin to build again a very finely devised "Babylonian tower", which dangerous structure would no longer even be halted by a tongue confusion there are now interpreters in all languages! **Or perhaps they could build railroads, if not steamships, for all the stars, and even Sirius, or another, larger, and probably gold-richer, central sun, like the land of China, with the ever increasing wisdom.** (Himm 01, p. 388)

10] See what all I have to fear! And **how will I defend myself there, since in heaven I really have no cannons, bombs, grenades, howitzers and grape-shot !?** The Chinese are subjugated and yet have jumps and batteries - how will the batteryless stars defend themselves !?

11] **Behold, what dangers - and all that, because twice two is four!** If I were the same to you, perhaps I too would like to exclaim and say: "Thank God that people have not yet discovered the" squaring of the circle "and the" Perpetum mobile "and will never discover it! For in the case of these discoveries the misfortune would be finished!

12] But there are already people in North America and England who are denying Me for this purpose and watching over My existence, because in the creation of the earth I completely forgot the installation of the extremely expedient railroads. How could such a god have not come up with something like that ?! **If man already seems to be made up of nothing but industry, how could it not be God if He were and created the universe !?** But since there are no railways in the world and perhaps no steamships, there can not be a god who certainly would have created anything if He were any! - See, what wisdom even in the railways!

13] But I tell you: be with Me without fear! - **If I have no guns and no steam and liners, I have a very strong lung and a tongue in the right place! And my breath is stronger than any cannon! And by My tongue shall every human wisdom be spoken to death!** (Himm 01, p. 389)

14] Therefore, you should only diligently put on paper what you hear! For **that is why I give it to you, so that I may set a new cornerstone for the world over which many will fall, who will not walk in the ways of humility, total self-denial, patience, gentleness, and all love!**

15] **But whoever has called to Me and gives the ego a right gift, is to accept the offerings always gratefully and exactly following!** But if he does not do that, what is it for Me and you?

16] Let us therefore grow on the field what is sown to maturity! My reapers have known for a long time what has to happen then! - Probably the one who does not annoy Me!

17] But the ways of the world are to be preached by a rattle-mill My Grace, so that all their teeth should clatter like the heavy chains that hold father, mother and fratricide murderers in the deepest prisons. Amen! (Himm 01, p. 390)

*The purpose of the New Revelation {21.08.1840} -to defy the wisdom of men 01] - to show the eternal plan of universal salvation. To learn from the Lord in the heart 03] To show the manifold malice (wickedness) of men 04 To see that the Lord is all in all 05] and no salvation is to be found outside of the Lord and revival of humanity 06] - the true church to be purified - one shepherd and one flock 08]; the great time of times is the time of Lord's incarnation, the little time is the time of the Second Coming 09]*

01] As to the purpose of all these openings, there is this fact that is thus shown for the time being your most learned world understanding, as **did so foolish his aim is to try to explore things and to draw them into the area of its unspeakable ratio limitations that Because of their depth, greatness, and holiness, they will remain eternally beyond their sphere, since such things are placed only in their pious heart to the simple-minded, yes, to the shameful sign of worldly wisdom, even to the children in the cradle, as I even give it to the stones can.**

02] Secondly, **this purpose is also to show you and all the world the true ways of my merciful love, which it strikes to establish the eternal salvation of all beings, and how, when, and why all this is and happens. so that all the world's doubters come to an end and things in their original circumstances may be beheld.** For, as a good master builder certainly knows best what this or that must be in a great work, so only I can know why, why, why, and how, when, and through what.

03] If you research and ponder without My grace, it will always fail. But whoever comes to Me and learns it from Me in his heart, he has it in the fullness of the truth, never will it change even a check mark in all eternity.

04] And for the third, the manifold malice of men of all classes and classes shall be evident from it, and it is well understood how such men, for their blind malice, stubbornly drag down the most sacred and purest in their sensible world-mud, and disfigure it horribly for their congenial, self-serving purposes ,

05] In short, everything should and must be open to the world, so that everyone knows how he feels about it. Yes, the center of the earth should be revealed so openly in front of the world's eyes as a hidden food in front of the guests for fortifying food. And so no sun should be so far away that it should not be dissected into minute parts under the microscope of the living faith of simplicity, and its scope would be greater than that of your greatest thought, which you can only ever conceive. And no finer thread ought to exist, and if it were still so finely spun, it would not come to the strongly magnifying light of my gracious sun! Yes, I want to use dots to form transparent cosmic bodies and break the central suns into revealed points so that the world will see that in the end, I am all in all.

06] If through this the world will come to the realization that no salvation is to be found outside of Me and can be found, then peace will kiss the earth and will be assured of its office for everyone in time and also forever in all love for Me! Only then will the emperor truly be an emperor, well characterized by my anointing, the king a king, the duke a duke, and the prince a prince, without any condemnable constitution, except the constitution of love out of me and the overflowing grace. And there the wolf is to make the Lamme a nurse!

07] As a result, I want to pave everything so as not "Waterfalls" and "landslides" occur the more, but only the sea My love and my grace flows.Everything else must become "flat country."

08] And behold, all this shall be done, that the true church may be purified among men, and their victory shine more than the light of all the suns, united in one - whereby then shall be "a shepherd and a flock, whose sheep always hear My voice until the end of time - all matter will eventually be destroyed in the fire of divine love - or even so, these My warning words should rot fruitlessly in the mud of the world, as soon as in the fire of My just anger!

09] See, now is the time of the "**little time**" come! (In contrast to the "**great time of the times**" in the incarnation of the Lord.) Whoever pays attention to them will become great things forever. But **whoever resents himself to it and will bear some misgivings about my faithfulness, will soon lose the "little time" and the great of eternal wrath will seize him!** - Therefore: either - or! - As someone wants, he does it! - But we will always meet. Amen. That's what I say, eternal love and wisdom. Amen, Amen, Amen! (Himm 01, p. 101)

*Who can receive the NR. Meaning of not giving pearls to the pigs 01] Give corrections (report) 02] - Preaching better than reading 03]. The Lord has preached to Lorber also in the great time of times. 04]*

Upon request for notification of the received revelation (25.08.1844)

01] Oh, yes, to the one who thirsts there is enough to drink; but there are also spiritual disciples, who are not good at giving such things to spiritual things, because then they become stupid and often evil like bad fools. In most cases, however, the pearls should be withheld from the pigs! - -

02] But if you already want to benefit someone who seems to you suitable, then you do best, if you give him verbal corrections (report) and only then let him read something or better read to himself, if you take him completely from your mind have recognized, otherwise reading it could do more harm than good!

03] But preaching is better than reading, because it penetrates better than what you read and then sticks to it. The reason will show you the experience of all times!

04] So do you occasionally afterwards, and it will be well and right amen. I say this to you, who I have also preached in the great time of the times, amen, amen, amen. - - - (Himm 03, p. 207)

*The Lord refers indirectly to Lorber as John, the darling of the Lord. About John the apostle and his Biblical Gospel, his exile on Patmos. The Lord will explain any that seems contradictory in the Gospels. The strange worldly scholars are allowed by God to shatter the ecclesiastic institutions and put an end to paganism 16]*

01] Write: As for the 16th and 17th verses of the 10th chapter of the Gospel of Matthai, it is already mentioned several times in John's work, which I have been

dictating. Nevertheless, I want to give you a more detailed explanation. (Himm 03, p. 353)

10]As for the spiritual explanation of the nature of my resurrection, it has been given by me for a long time, as well as how every human being has to take and keep it with the Trinity. As for the revival of Lazarus, I will speak of it in the course of further communication in the Gospel of John (meaning the Great Gospel of John) as well as many other things. (Himm 03, p. 357)

11]It is true that from a certain scholarly side the assertion is made that the Gospel of John is not written by his hand. But I say it is written by his hand. Of course, as long as he traveled with me as an apostle, he wrote only fragments, recording the most memorable. But in his so - called exile on the island of Patmos - which, however, was by no means exile for him, in that only an honest and powerful Roman had deprived him of Jewish persecution, by this act he could in the Veste of the Greeks Cado, who also lived temporarily in Jericho, at the side of Mary unopposed bring his gospel in a right order and gave it to posterity so much as it has to their bribes needed. But in the end he said of everything else that I have done and taught much that is not written in this book, and if someone wrote that into the books, such would not grasp the world. And with this conclusive remark he concluded his gospel - close to the time when Jerusalem was destroyed by the Romans, whereupon John lived for quite some time and put his face on the parchment under the title of Revelation John.

12] On this occasion he was often supported by a friend of his liking in writing, since he had counted over one hundred years of age at this time. This friend also bore the name of John, whom he had given to him by John on the occasion when the evangelist baptized him and poured out my spirit upon him; for by birth this friend of John was a Greek, and, of course, led a very different name, in which for us little or nothing is due, because he was not a historical celebrity throughout, although he belonged to the servants of the Greek Cado.

13]Anyone who possesses the time and capacity could convince himself today of the stay of John in the southeast of this Asian-Greek peninsula, which peninsula at the time of the tide of the sea near quite a perfect island, by only an extremely narrow

rocky Headland is related to the mainland of Asia.

14] And so we now also know what it is like with John the truth; he is, he was and remains my darling, and whoever lives and acts according to his gospel will be made equal to me by him. (Himm 03, p. 358)

15] If for the Gospels anything contradictory should ever be found or found, then turn to Me, and I will explain it to you, as I have so far affirmed to you. But I think that you will not find much offensive in it; because much is already explained in 'John', and the most offensive to all the scholars of this world I can now explain to you.

16] But at this time I will let very strange world scholars go on about Me. Therefore, I draw your attention to it, so that you should not encounter their writings when they come to see you; for I allow such things to put an end to pagan paganism on all sides. Because if you shatter Salvator mundi, what will they be then and their ecclesiastical institutions? In the end, nothing more than paying gravediggers; and with whom will it then apply: Let the dead bury through the dead, but their living follow Me! Amen. (Himm 03, p. 359)

**THE PROMISE OF THE LORD FOR THE ONE CONTRIBUTING TO THE SPREAD OF HIS TEACHING. THE LORD CALLS LORBER JOHN (JOHANNES)**

[03] And I also say that I will help everyone who contributes to the spreading of the Light out of Me, to the knowledge of the good from My Love and the True from My Wisdom, for the great glorification of My name, the new birth, and soon to come to give in the same also the soon full rebirth with a new name; and I want to make him the tender of my love, like my lovely, dear Johannes, the secretary of my word. (Himm 01, p. 11)

**PROMISES OF GREAT SPIRITUAL and NATURAL KNOWLEDGE, spiritual vision for the lovers of the Lord<sup>2</sup>. To seize the kingdom of heaven with violence**

Whoever comes to Me with an honest, loving heart and comes to Me in My name, then I will recognize him as soon as he has come to Me for the sake of My name, **to glorify this My name in and through him all my creatures**. See, to which I will then also say: "Come to Me,

16] See, I do not want to say anything to you except that **the one who is completely serious about his love and the glorification of My Name**, after which all the chambers of My infinite creation are gradually opened up. And not one point should remain dead and strange to him, and the chambers of the air, the chambers of the earth, should be opened to him. And he is to look with one eye the great world of spirits and with the other eye at the same time the world of bodies, so that he may see how one comes out of the other and one is there for the other. (Himm 01, p. 205)

17] However, mind you, it should not be given to someone - and he would ask for it day and night - before he has become completely serious about his love for Me. **For the kingdom of heaven always suffers violence**, and only those who seize it with iron power will possess it. But this "iron force" is none other than the power of love. **For love is capable of everything!** (Himm 01, p. 206)

**GOD'S PROTECTION for those who know and love Him. The wrath of God is the visible matter**

28] Therefore, **in everything that can touch your eye and ear, I am nothing but everlasting love itself**. Just as the world once arose from the mercy of My love, so it exists in My love and so it will be resolved only gently in My love. - And even if **the wrath of my deity** is the visible of matter, then it will only be kept soft by my love, as long as my eternal order finds it necessary.

29] And so you can be fully assured that if in any one of a million people there is only one who has known Me in His love, the place, and a pad as thin as a piece of paper, would be so firm and secure exist as if its surface was a rock that was many miles thick and solid. But where there is not one million among those who

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<sup>2</sup> (see Jarah, GGJ)

**would like to recognize Me as the most loving sustainer of all worlds and creatures, a sun-rich diamond crust will all become too weak to stop the destructive necessity of My eternal order.**

30] Therefore, behold, if you truly love Me, ye shall fear nothing, and the earth would also be crumbled to pieces under your feet! Truly, I say to you, even on the steaming ruins of a ruined world, you would find out that I am the Eternal Love, and a true, only good Father to those who have known Me in the spirit and in the truth of the love of their hearts.

31] Yes, I say unto you, **I will destroy the suns, and throw together the debris of the world like lightning, and kindle the whole eternal infinity with the fire of My wrath, and yet not one hair shall be shed for those who love Me. Because I am always a loving and holy father to my children!** - Amen. (Himm 01, p. 138-9)

**Reasons for the rejection of the NR and dire consequences. The Lord coming as a Lion – evil doers crucified in the fire of His Wrath. The ones with just an intellectual belief – doubters of the NR- their minds and hearts 02-03] – the proper condition of mind and heart – understanding of love and true, living faith04]**

- 01] Well, write that! - I tell you, nothing is behind it! **But when such a great light from the highest heavens descends to the earth, how should it happen that it does not want to be thunderstruck? Do you still see the soft gleam of an infinitely distant sun, how could it be possible that the supreme light should come to Earth completely unnoticed !?** (Himm 01, p. 79)

02] But do not worry, everything happens only according to my will! Not one of you will ever get a hair bow. Therefore be happy and full of good cheer! Because I am always with you. {<sup>a</sup> mt.05,12; lk.06,23; jl.ev02.186,08; jl.ev04.167,15-16; jl.ev06.018,10-13; jl.ev08.103,09; jl.him1.018,04; jl.him1.043,07; jl.him1.080,02; jl.him2.053,24; jl.him2.414,13; jl.Erde.012; jl.hag2.136,19; jl.hag2.137,04}

03] Love only Me and always look at Me! And make your trust more solid than a diamond. Because whoever builds on my foundation, builds. And eternities will not weather a stone in all the chambers of a house built on My Ground in true love for Me

04]Verily, verily, verily, I say, All this earth shall be gone as chaff with all its beautiful glories, yea, in all infinity every sun will eternally be destroyed forever - but hear what I have said will exist materially, as long as I 'God, the Infinite, the Eternal, will remain!

05] But woe to him who dare maliciously change even a check mark for which it would be better he had never been born. For he who is ever cursed is the one who will resist the spirit of My great grace!

06]I put no obstacles in the way of the world and let them walk their mud paths; but I say this: I will plunge the scoffer into the tombs of darkness, the despiser punish with sudden death, and whoever will stop there My footsteps will be crushed like a worm. But who from temporal interest will see My ways with devastating eyes, My eyes will devastate eat, and there is a (blind) devil rather find grace than such a Satan's brother!

07] Once upon a time, as a beggar, I came to earth poor and weak and was crucified. Now I come as a strong hero and my judgment with me! He who will take Me with love will live forever; but whoever will turn a finger against Me shall be crucified in the fire of My wrath!

08] That be a sure deed from My mouth that you have nothing to get. Because now I take on everyone, to whom I come and who receives me. He who hears My voice, he will live; but the dove will perish.

02]They doubt the authenticity of My grace. But if I were also doubtful, then I could also doubt her love very much! Because they have the intellectual belief, but far from them is still a believing heart. - Instead of making the heart sensible and receptive through feeling, they only fill the mind more and more. This one has swollen to them from reading like a full ball. This ball hangs by the cord of the will in the heart. The heart now would like to expand and sip My barm love to its fullest, especially if I give something so humiliating a little veiled, so that it (because of the wrapping) can no longer penetrate through the fine pores of the ball of their aerial mind and consequently falls on the heart and wants to find entrance.

03]But the mind-balloon filled with the air-gases, by virtue of its specific lightness, draws so strong on the volitional line that the junctions into the mental chambers of the heart are tightly bound together and the gifts can not penetrate here either. But what follows from that? **Nothing but doubt, because the living gift between the two**

ends of the volitional thread, as it were slipping up and down, finds no entrance into either one (mind) or the other (heart). Then I have to go in and air out the mind so that it sinks again, the string becomes limp, and so the tied-up heart gets air again.

04]The proper condition, however, should be as follows: **The heart is more and more extended by the humble affluence of the understanding, and absorbs it in itself. Then the mind itself is warmed by love and expands in the heart. As a result, love becomes more strained and strained, finally inflamed in its blissful warmth, and the light of its gentle flame shines through sweetly sanitely the mind. Then the treasures of the sky shine in the mind, become larger and bigger and more fragmented and fragmented (as under a microscope) through the warmth of light - from which comes the beautiful understanding of love and true, living faith and the mustard seed itself Transformed Baume and invites the birds of the sky and finally Me self (to live in its branches).** (Himm 01, p. 96)

15]But how is it, **if you know this and yet do not come to Me, that you may receive it from Me and learn from Me the great ways of My grace and the eternal life received from My hand**, - it is because you, Me, like you, consider yourself a tough liar, or consider Me so hard-hearted and hardhearted to give you My living Word, and prefer to lie to the world and starve in its madness, rather than trusting in true love for Me Then the truth of all life and being came and received from the Urborne instead of seeking life in death. O fools, I give you the bread of life, and you will bite into the hard dead stones; I shout out loud to you to come to Me and you run after great dogs and behave like them. I cry over a night watchman (louder than a night watchman, d.H.) your ears full day and night, but you lay your ear with bales of unreadful books, so that you would not hear from my voice, and seek like sleep drunk the practice of the blackened rhymes! What expression should such foolishness denote? Oh, I say, **you will cry over your madness for all eternity, that, disregarding the gold, you have chosen the lead**, while you are commanded so much of the noble! - - (Himm 03, p. 53)

***Modern day Phariseism, the Lord disputing the rule of the pope and His rejection, The Lord recommending verses from the Bible***

02]But in order for you and all (like-minded) to find in you the most sufficient, reassuring comfort, consider first in chapter 23: Matthew's the 13th, 14th. and

especially the 15th verse! ( [mt.23,13](#) ) These three verses will show you enough, as is the case with modern-day Pharisaism, to which the Jewish was only a prophetic-model.

03] Then turn the pages and read the 23rd chapter: Luke, and also the 13th, 14th. and 15th verse! There you will find the testimony of Pilate on Me and a great reassurance for you! And again, you will also see the true love relationship of the present Pharisees to Me. **Or do you not think so, if I would come into the world today and would dispute the rule of the pope, that he would be far worse off against Me than the Caiaphas ?!**

04] Truly, he would use all the rulers to publicly burn Me for the most horrible, eternal hell-cursing as the greatest ore-killer at the flaming pyre. - I will be crucified daily and hourly many thousands of times, as well as sold and betrayed! - You understand it! ( )Himm 01, p. 406)

05] In the 13th chapter of John, however, namely in the 18th verse, you'll find out who and what the now privileged "bread eaters" and "wine drinkers" are<sup>3</sup> and how they are mostly minded to Me. For truly, these are the ones who have trodden on me all the time!

06] Understand well: Judas was only a bad prophet for them, and they are now in corpore what Judas was in the bad picture!

07] Your and your condition, however, is determined by the third chapter, verses 12-14, of the Epistle Pauli to the Romans<sup>4</sup>. Allda you will find clear how things are with you, and what you have to do constantly! For in the daytime the works of darkness are no use; Whoever quarrels, quarrels with the weapons of light - and lets the well-eaters and well-wishers perish in their tyrannical chambers! - But

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<sup>3</sup> {13:18} I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (John 13)

<sup>4</sup> {3:12} They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. {3:13} Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips: {3:14} Whose mouth [is] full of cursing and bitterness: {3:15} Their feet [are] swift to shed blood: {3:16} Destruction and misery [are] in their ways: {3:17} And the way of peace have they not known: {3:18} There is no fear of God before their eyes. (Rom 3)

you are respectable in all things and do not keep it with the eaters and drunkards, but keep it with me in all love, patience and gentleness and thus attracts me - so you will live!

08] But if you wait for the body, then it does not make it luxuriant, and it would very easily suffocate it in the flesh and in all that is of the flesh! Understand it well! Because you all still have a lot of "meat"! But whoever falls in the flesh, he stands harder than a fully loaded elephant, who has fallen into a swamp.

09] **Therefore, you write the 14th verse of that letter quite nagelfest in the heart, so you will draw a flat path! Amen.**

10] **That's what I say, which the builders have rejected and about which they have always fallen for and will fall for them. Amen. (Himm 01, p. 407)**

06] Behold, that is the right way to Me! Everyone else always leads astray. Therefore, walk it freely, courageously and without fear, so you will find the desired goal easily and soon, and only then will you see and realize how gentle My yoke and how easy My burden is!

07] **But also like to read the New Testament and read it carefully, you will soon discover true school life in it. And when you begin to act, you will be bathed in a stream of eternal light, and your loins will become living water!** { a Jn.07,38}

08] **Be always cheerful in your poverty! For the lesser share someone has in the world and their dead idols, the more he is with me and the more he has invested in me his eternal, imperishable share to exceedingly high usurious interests! - Therefore, be happy, for I am closer to you than you would think!**

09] But if you take the New Testament by hand, first look at the **15th chapter of John, and look at the 17th to the 23rd verse in it<sup>x</sup>!** - In these places you will find a great, hidden treasure. He will be opened to you and you will see with astonished eyes the "true key", with which you will easily open the little room in which I am waiting in yours! Amen. { Joh.15,17 -23}

10] This is what your true bridegroom tells you about the slothful servant, Amen!

11] Nb. **The key or the opened kingdom is already shown in the four last verses of this chapter, that is in the 24th, 25th, 26th and especially 27th verses. For what is said here to the apostles is spoken to all the world!**<sup>xi</sup> That's what the first and the last say. Amen. {} Joh.15,24-27 (Himm 01, p.409)

*The word of God is the highest gift, is alive and making man alive*

[04] What someone receives from Me is always the highest gift of heaven, since I am the supreme of heaven and of all worlds. And if I want to reveal heaven or hell to you, then one thing at a time will bring you the highest happiness, as well as the other. For say My Word, what it wants, so it is quite alive and makes the one who receives and receives it in all love, gratitude, humility and living faith itself eternally alive and therefore in me already here as well as preferably beyond blissful. (Himm 01, p. 391)

## **BIBLE – SYMBOLS & EXPLANATIONS**

***Scriptures means the written word of God***

01] A very small epilogue to those who think that they are hearing the voice of Satan in the scriptures "The Way to Rebirth" (in the discussion of the relation to the churches, especially to the Romans, which is pleasing to the Father). or at least regard that writing as a vain work of my scribe. These lines are addressed to them! (Himm 01, p. 96)

09] But in order to reach an inner intuition through the Word, I want, by means of My everlasting, **unlimited love and mercy**, to show you what you have missed and to present according to the order **at the end of this Scripture.** (Himm 01, p. 355)

*About the Lord's teaching – the Eternal Word. Explanations of John 11:25-26 and John 14:23-24. Other scribes used by the Lord for shorter messages – Antonie Grossheim and Leopold Cantily; mention of Swedenborg and some enlightened predecessors 08]; explanations of Matt 7:24-26 - the rock to build the house on - the pure doctrine of the Lord 10-11]; the proof of the valid doctrine lies in believing and acting according to it 16]; explanation of John 6:44-45 – to be taught by the Father, to be draw by the Father 17-19]; critic of the epicurean rich priests, leaders of Christian sects, especially the Catholic - the storm of the Lord driving into darkness the ones that had not built on the rock 20-27]*

[Shortest Basic Instruction of the Eternal Word \(10.05.1862\)](#)

At the request of Johannes Busch.

01] I said to the Jews who believed in Me: So *you remain in my teaching* (not speech) - not only that you keep them in the memory, but also in doing after that, then you are only My true disciples and become so recognize in you that My words 4-come from the mouth of God and are in themselves the eternal and living truth that will truly set you free from the night of any doubt. { [Joh.08,31](#) }

02] John [11,25](#) and 26 ( [John 11,25](#) ). When the disciples and other believers asked Me: When will we be resurrected to life after death? I said: How do you ask Me again? - *I am the resurrection and eternal life! Whoever believes in Me, in fact, has already risen in Me, and will continue to live according to his soul, if he dies bodily, if it were possible, a thousand times; for whoever lives now and believes in Me, in fact, will never die (in the soul).* (Himm 03, p. 322)

[ [Jn.14,06](#) ] *That I alone will be the way (through my teaching), the truth and the life,* will be found in everyone who truly believes in Me alive and thus also comes to Me in the heart ; but whoever comes to Me comes to the Father, who lives in Me and is One with Me. But whoever does not come to Me in the said way certainly will not come to the Father, who is eternal love.

04] [Jn.14,23](#) When I was asked how to easily keep My Word, that is, My Teaching, I said: *He who loves Me more than all things in the world and the neighbor as himself, truly keeps My Word, and the Father, love in Me, will love him!* And so We - the Father as the Love in Me, I as the eternal Wisdom (or the Son) and the Holy Spirit as the eternal and endless power and power of My Will will come to him and

*take up residence with him and he will then so be perfect as the Father in Heaven, the My Heart, is perfect.* - That's how it is understood. - - -

### Explanation of difficult written texts (17.03.1864)

#### **1. From the unwise and clever builder**

(Note: The declarations of 1864 were not recorded by Jakob Lorber, who was ill at that time, but he dictated this to him through the inner divine voice Revealed by Grazer Antonie Grossheim and a second scribe whose name is not mentioned; partly wrote the Grazer pharmacist Leopold Cantily, also a faithful friend Jakob Lorbers until their earthly end of life in August 1864.)

01] Write a very important little word in which I will explain to you some more of what I have taught the apostles in my time.

02] The texts from the Scriptures will not be unknown to you, where ***there are two men led, one of whom had built his house in the valley on the sandy bottom, which we want to call the unwise; the other, however, picked up a solid rock, and we want to give it the name of Kluge.*** (Matt 7:24-26)

03] But as the unwise man saw that his clever neighbor had built his house on a rock, he said to him, "If you had not built in the valley with less expense than on the rock up there, you would laboriously make your way and had to bring up the building material with some complaint? See how splendid my house is in the valley and how easy it is to get in and out! Your house, on the other hand, stands on the rock like an eagle's nest, and you have a difficult entry and exit. (Himm 03, p. 323)

04] But the wise said: Wait a little; Who knows if you will not soon praise me for having built my house on a solid rock?

05] And, behold, in the not too long time fierce winds arose, and in a terrible hurricane, and there came a mighty downpour, destroying the beautiful house in the valley, on which the unwise had so much imagined, and with it he had saved his life, had to seek his refuge with his neighbor on the rock.

06] Now he saw clearly that his clever neighbor had done well to build his house on the rock, and the formerly Unwise decided as well, never to build a house in a sandy valley.

07] And now I ask, what does this picture basically mean?

08] **Because of the way it the priesthood of all known you sects except a few who are in the doctrine of Swedenborg and others of his awakened in the spirit predecessors** lay in their favor - and sees an interpretation of the others as well like a

fist to the Eye - is not a true spark at it.

09] Why, you will ask. Because he (the text) interprets every sect, say I, not the truth emanating from Me, but so much like interpreting it in their favor.

10] But I say: All the sects, along with their followers, are in the realm of the unwise, who built his house on sand in the valley. And only one who builds a pure doctrine on Me and on M'n, and does and acts according to it, belongs to the rare wise man who built his house on the rock. And when the storms came, his house stood firm; but the house, and many houses that stood on the sand in the valley, were swept away.

11] But how must man be, who built his house on the rock? He must not be light and superstitious all the time, but seek only truth in everything that alone can make him free and well-bred.

12] Yes, some will ask, how should one do that? (Himm 03, p. 324)

13] The answer also lies in My teaching, which I have given to my apostles, and is very brief:

14] He who believes in Me, lives and acts according to My teaching, to whom I will come and reveal Himself to Him in the most faithful manner, as well as you.

15] That this is also the sole criterion of the truth of my teaching, you now have yourself more than palpable in several living examples before you; for that is why I also said to my apostles, when they themselves were not quite sure for whom they should actually hold Me:

16] If you believe in Me and act according to My teaching, then only then will you fully realize in yourself that the words that I have spoken to you are not human words, but God's words.

17] And again I said to My apostles: Not only her, but in consequence every man who truly wants to come to Me, must be taught by God - for whom the Father or eternal love does not draw in Me, He does not come to Me<sup>xii</sup>-or with other words, more fitting for you: Whom does not attract the true love of truth and light, and who in his laziness and drowsiness remains very comfortable and in the world as much as possible in all pleasures and distractions in his arms, will he ever reach the light of truth?

18] I tell you, just as little, as a lazy student who makes his studies mostly in guest houses and coffee houses and on the dance floor and in the rooms of the file harlots becomes a great astronomer; for in order to become that, there is an over-great diligence and a great deal of self-denial from youth onwards. But with the great love of such a sublime and difficult science, he has come in time to calculate things that the layman can not dream of. And it says again:

19] Whom the Father does not draw does not come to the Son, for the Son is the light, proceeding from the flame and the fire of love or the Father.

20] But go to most of the so-called Christian sects and especially look at their priesthood and ask them: What love has drawn you to your purported truth that you are preaching? And on their faces and on their bellies you will find it written: the best possible temporal supply and over-Epicurean well-stocked dining tables with all the best prepared delicacies to be found anywhere on the earth; and the higher such priesthood can go, the more epicurean its virtue, and with it its selfishness and domination. (Himm 03, p. 325)

21] Such willing followers of my apostles and disciples certainly do not obey what I have said to my apostles and youngsters, namely, that *they should not care for the coming day, what they will eat and drink, and what they will clothe with, but only seek my kingdom and his righteousness; everything else that they need will be added to them.*

22] *When I sent out My disciples, I said unto them, Ye shall not bear, and wear two skirts, and have not sewn bags in your garments, to put in all sorts of things offered to you; neither shall you bear sticks to defend you; because if you have me you are already provided with everything for this and that.*

23] In the present time, too, would the priests be content with this provision, who, under all sorts of vicarities of the gods, would do their work for the sake of money and perform works of God's merit, to which they have not the slightest faith? Will they be satisfied with a coat without sacks, which are dressed in gold-trimmed clothes and are eager to dazzle the people by their splendor?

24] A present bishop wants to be a follower of some apostle! Is he walking without a stick? Oh no! Sell such a stick, and you can provide a poor family for a long time. - An entire country could thus provide itself with everything for many years, if it could acquire the value of only one papal tiara and several cardinal hats; for such a tiara, made of the purest gold and the largest and most precious gems as diamonds, rubies and emeralds and large pearls, would probably be worth as many millions as I counted apostles, and a cardinal's hat costs eighty thousand dollars! Would not that be such a respectable penny for a poor country?

25] But let us leave her in her so-called triumphant church; yet they have not built their houses and temples on the rock, and the great storm is standing at the door, showing them how wise they were! When the storm comes, there will be a lot of howling and gnashing of teeth, and that is what it will mean: (Himm 03, p. 326)

26] Woe to all who will take flight and seek to settle on solid rocks; for whosoever shall not have there, like all these, shall be taken from him what he had, and they shall not come to the light, but be driven out into the extreme darkness by My storm, by mine mighty storm, and there will it be then give even more howling

**and gnashing of teeth, or, in other words, more of mutual persecution and curses. For the betrayed believers will attack their celestial agents and treat them no better than a fierce enemy treats their counter-enemy; because a dupe can be the fraud only as long fallen, as he is still so blind not to see the fraud, he once noticed this, then woe to the cheater!**

27] And this woe is now just outside the door! The sniper already has a large amount and they will not miss their target. - I mean, the words of My Words that I mentioned at the beginning will now be sufficiently obvious to you. – (Himm 03, p. 327)

***Spiritual influences of the good spirits manifest in visions and dreams. Most of the books of the OT and NT are to be understood this way. Understanding of spiritual correspondences. The vision of the mountain as a business enterprise 03 – 07]. The instinctive judgment coming from the heart 09] Vision of the rotten wood, the dog and the wanderer 11-18] Vision of the strange city 22-24]; Meaning of natural antipathies, lessons 29-31] The 3 stages of understanding of spiritual correspondences.42-44]***

**To Understand the Correspondences between the Natural and Spiritual Worlds (20.04.1858)**

, ('This instruction by the Lord was preceded by a communication of a higher spirit (L. Haiela) to Jakob Lorber. Jakob Lorber, like Emanuel Swedenborg, was audible and visibly open to the spirit world. At the request of Lorber, the Lord Himself shows a series of simple and clearly understandable examples of how a connection exists between correspondences between the worlds of nature and spirits, and how, by means of correspondences, earthly man can receive information and help from the pure spiritual world through thoughts and feelings or through dreams, signs, and intuitions .)

01] It is at this time a bit difficult - even for someone who is well versed in all possible sciences to set up such a theory by which the term match him could be completely made clear, because once even very high and by the ancients even sacred science of correspondences has been completely lost, as well as the reading of hieroglyphics and cuneiform writing.

02] Instead of a theory that is difficult to understand at the time, I simply want to discuss the matter with a few easy-to-understand examples, and the theory will be easy to find.

03] It says in a dictation: "Seek easy-to-find correspondences and dissolve the (instinctual) judgments through them!" - Well, see, that is possible: Someone from you, either resting in his living room or walking somewhere with or without business, suddenly gets a thought, as if he went to a large mountain that densely wooded and over half its height at the feet is covered with all kinds of scrub. High above the forest, however, he still sees mountain farmhouses and fields and meadows and over these highly powerful steep rocky peaks and - spikes, but studies and then seeks out the same somewhere a good way through the scrub and through the dense forest.

04] He soon avoids the whole mountain with his thought, but finds nothing of a way out of it, becomes nauseated by thought, and soon lets go of the whole thought, although it still partially reappears like an extinguished lamplight, when the oil is already on the last drop is. Look now! **This thought, or rather this rather vivid idea of thought, has as it were placed in the way of the soul an otherworldly higher mind. But what does the soul feel?** - Certainly a kind of discomfort, very similar to that associated with an important project, but with a lot of difficult to overcome difficulties (a result is an addition). And this uncomfortable oppressive feeling is already the certain instinctual judgment, (Himm 03, p. 314)

05] A larger business enterprise resembles a large mountain seen in thought, whose broad foot is overgrown with all sorts of almost impenetrable undergrowth, and whose chest is densely wooded. The long, thickly-hugged foot corresponds to the great difficulty of the beginning of the enterprise, and the bushes correspond to the many and stinging worries. The dense forest is in keeping with the company's very limited advantage and it will take a long and persistent great effort to get the business to a pure and beneficial prospect.

06] And if you get along after so much effort and effort, they will show little according to the mountain farmhouses, the poor fields and meadows. In the end there are even steep rock walls, peaks and spikes, and these correspond again to the formally impossible rise to gain advantageous and greater prospects, because the very tedious (costly) achievement of the advantage outlook, as the mental picture showed, in and of itself only one was very low.

07] What did a higher mind want to tell the converter through this mental image? - That will soon have the test of outer and orderly understanding out (solved), and the implication will be very short: Let your proposed undertaking stand, because you will achieve little profit and you at the end of the great expense and the many Troubles and worries have to be satisfied with only very meager advantages, with which you can not get a higher upswing.

08] But quite spiritually, then, the above pure understanding sentence will be:

**Behold, you soul concerned only for earthly gain, so the world pays its servants and servants!**

09] Well, through this image everyone will easily be able to formulate a rule for surely clearer insight into what an instinctive judgment of mind - as coming from the heart and not from the brain - is in and of itself what a correspondence is and how it is used **Dissolution of the mental judgment is to be used.** - However, I will occasionally give you a few such examples this week, from which each one will be able to draw his light for all possible cases. - My blessings and peace with you Amen. (Himm 03, p. 315)

April 22, 1858 (continued).

10] So write a few more examples to complete the understanding of correspondences.

11] **Somebody goes on the day or in the night of any way so completely in the most natural and as little as possible moved state of mind. All at once he bumps his foot into something lying on the way, and thus becomes even more excited and attentive. The object lying in the way consisted of a piece of rotten wood that threw some worker there and then left it indifferent, which is of no importance to our cause.**

12] Our wanderer continues on his way, and when he is already more and more unmarried in his former excitement, a dog comes running along, who, retarded at any rate, now ran after his rule. As innocent as this second appearance was, she had made an even more powerful impression on our wanderer, for he thought: If the dog had been furious, how easy it would have been to harm me! -

13] From now on, our traveler is already emotionally awake and looks diligently on all sides and now comes without another propriety quite safely to its destination, where he has settle a deal.

14] Well, what would be there for our business walker to take from these two appearances and encounters by way of correspondences - or what did a higher otherworldly spirit want to tell him by this?

15] Let us immediately look at the instinctive judgment of the mind. What is it or what does it say? - In a kind of tension that is a little bit annoyed and anxious. Well, the most infallibly correct solving correspondence can be found immediately and means care and vigilance. And what then says the external criterion of reason? - Nothing but that: **on the way and at a store you can never be sufficiently careful and watchful with every step and step!** (Himm 03, p. 316)

16] Well, if you have that, then you have understood the language of a warning mind completely, because then this should then be so: **The man with whom you want to make a deal, is like the way** (that's the main equivalent), **you hiked to do business.** He, the other one, will first give you an advantage for you, which will surprise you and bring you out of your calm state, - but be careful and do not think so, for the advantage shown is like the piece of rotten wood along the way! You will soon see that with some understanding.

17] **But he will then begin to eloquently show you the disadvantage that can arise for you if you do not deal with him, - but even there is nothing true.** His eloquence is nothing but a faithful dog who runs after him and who, although he greatly surprises you, must, with some reasoning, immediately come to the conclusion that the danger to be proved is practically nonexistent and that you should be careful in the deal To be vigilant.

18] But the purely spiritual correspondence is: watch and pray, so that you do not fall into the temptation and into their evil power.

19] **Here I have shown you the right correspondence as the language of a pure otherworldly mind only at a most inconspicuous natural encounter, so that each one of you can see from it how the pure good spirits, even at the slightest encounters in the life-path, are always concerned about the well-being of man and by means of correspondences they prefer to talk to people, if they understand them only to a certain extent, if only in a very dull and instinctive way.**

20] **But if this is not the case at all, they have an effect on the thoughts and the resulting feelings, as I showed you one such case yesterday.** Well, but if that does not work, then **they treat the people entrusted to them with dreams and also through other signs and awakened intuitions.**

21] But even these are rarely to take as they are and what they represent. Only in extraordinary and extremely urgent cases do they have their completely figuratively represented natural meaning and then, without correspondence, they then obtain themselves in reality. But in less urgent cases, too, so **many dreams and hunches, and certain more ghostly signs, can only be resolved by means of correspondences for external sense, as are most of the books of the Old and New Testaments.** (Himm 03, p. 317)

22] Let's take a dream of a very small kind. **Someone dreams that he is in a big city, that he does not know anything about it, that he can walk up and down the street and can not find what he is looking for. Everything is alien and wrong, and the alleys never cease and often become so narrow that one can not get away. By searching in vain, and running up and down in the streets, and by the annoying narrowness of it, the soul is frightened, and at once awakens the nerve-spirit, and**

**through it also the body, and seeks to keep it awake, not to sleep again in the sleep annoying city to get. What did a wise otherworldly spirit want to tell the soul?**

23] Let's take a moment to consider the judgment of the mind. It means: **fearfully oppressive feeling and disgust.** What is a solvable and easy-to-find analogue? (I say therefore easy-to-find correspondence, because it is rooted in the first instinctive mental judgments.) - Loathing of a confused, the free feeling and cognitive sense restraining state.

24] **Now the external understanding comes to it and finds now in such a city the faithful image of all material world-driving, by which the free mental activity of the soul can not find its peculiar native at any price in spite of all searching and it is in danger to be devoured by matter, as indicated by the ever-narrowing lanes.**

25] So what does a wise, otherworldly spirit of the soul say with it? - "In the chaos of the world and its confused passages and lanes, you will not find your own home and peace!"" - and as a further consequence of this sentence is: So do not go into the enticing dangers of this world; for once you are in their confusion, you will hardly ever find your way again.

26] But quite spiritually the thing is. Flee the world and seek only that which is of the spirit!

27] See, so you can begin to talk to the spirit world of the purest kind everywhere and on every occasion and every appearance. If in the beginning it is also a bit stuffy and bumpy, with time and through diligent practice everyone can bring it to a great skill and even to the perception of the spirits and to literal correspondence with them and also with Me. - But I'll give you some more examples. For now, My blessings Amen to My children. (Himm 03, p. 318)

On April 23, 1858 (continued).

28] So a few more correspondence examples for a clearer insight into the correspondence between the natural and the spiritual worlds.

29] Be careful now what's being said! There are people in the world who often have a certain untreatable fear, disgust, and certainly a lesser or greater antipathy to the most insignificant things and phenomena. One becomes feverishly stimulated when listening to certain fine shrieking sounds, another when feeling a rough surface, a third can not stand a certain noise, such as with the paper, a fourth becomes ill-tempered when someone walks or drives behind him, and a lot There are people who have a tremendous dislike of certain animals, especially of reptiles, as well as of people who can not tolerate certain physiognomies of others, for they are repugnant and often unbearable to them.

30] All such antipathies of different things and phenomena are basically instinctual judgments of the mind, which are always kept awake by a so-called

protective spirit on the other side. If these people were able to dissolve such judgments by means of correspondences and then extend them further in order to arrive at the purer spiritual correspondences, then they would immediately start to see quite well in all directions, as they are first of all with such feelings and what they are doing with them Secondly, they would also be able to recognize the remedies for such mental discomforts in themselves and be able to free themselves from them. But in any case, a higher guardian spirit is then compelled to maintain the unpleasant feeling in the soul, (Himm 03, p. 319)

32] But we now want to look a little like this through the spiritual telescope of correspondences and see what will come out!

33] Take, for example, a man who can not bear a moving car behind him or a heir behind him. His mind always feels a discomfort with some fear and sometimes also anger mixed. In such a human body dwell nature spirits whose endeavor is an antipositive-polar, thus a sneaky and somewhat deceitful, which naturally innocent property of the Leibesnaturgeister communicates itself then also by the affection of the nerves the nervous spirit and thereby into tangible correspondence with the Soul enters.

34] If such a person walks on a street and behind him drives a car at a fairly distance or a man walks behind him with rather hurried steps, then immediately the property-like spirituality-spirits are aroused as a result of the assimilation urge and then also through them the nerves and their life ether or mind. The soul immediately notices this, counteracts it immediately and pushes its body to the safe side and even waits until everything ambiguous has driven up or gone on, and then all its discomfort has vanished.

35] Thus the partly natural and partly transcendental natural reason of the life phenomenon in question would be shown. But what about the correspondence?

36] The temper of judgment is discomfort, fear, anger.- What is the opposite? Of course, what helps him, gives protection and calms the mind again, and that consists, according to the external judgment of the intellect: First, to cover the back of a safe place for his weaknesses, then, courageously, to face the danger, and finally to wait patiently, until the danger is over.

37] What finally comes out for a corresponding conclusion? - The little enemies in the back is never to be trusted! Return the face to the enemy, make sure and have courage with patience, so you will carry the victory over all your deceitful enemies. (Himm 03, p. 320)

38] In addition, here comes a moral correspondence and this reads: **Better ten open enemies in front of the face than a sneaky - and a raging wolf in sheep's clothing is more dangerous than an open in his Wolfsbalg.**

39] This has now been shown as clearly as possible, and so we have only one case

to discuss, namely that of foreshadowings and some sinister signs. This will be better shown by a short example than by whatever theorized theory.

40] Somebody suddenly gets a baffling feeling and thinks back and forth and can find no cause for it. He feels as if he were abandoned or as someone who learns that one of his best friends suddenly had to travel a long way without being able to take any leave. If the feeling is such, then one turns lovingly questioningly to the certainly present guardian spirit, be careful either in extraordinary cases on the first clearly pronounced name or certainly on another sudden thought image. This is done in the manner described above,

41] Usually, however, such intimations occur in dreams, where they are then even easier to solve.

42] All that happens only on the earth in the face of one or the other man has some deeper, spiritual, or even purely spiritual meaning which can be found by way of correspondences, though sometimes at first not sure, but almost always. But it is not necessary for anyone to find the correspondence for everything. Only on very special occasions can he practice correspondence with the spirits in this first preschool.

43] Once this first stage has been understood and practiced, then comes a second and finally third and highest stage, to which either the manual will be found with some difficulty on its own - or I Myself will give it just as these and put most of it in every heart. (Himm 03, p. 321)

44] But if anyone should not be quite clear now and then, then he will not be afraid, for this will come with time; but in time the free path to My heart is open to each of my dear friends and children. My blessing and My grace with you Amen.

God in Himself is the purest love and turns his face only to those who also come to Him in the pure love of their heart and seek God for His own sake, wanting to know Him as their Creator and wanting the hot desire of Him To be protected and guided by yourself.

(jl.Ev01.092) (Himm 03, p. 322)

*The infinite spiritual things hidden in any part of creation*

23] Although there is nothing infinite and nothing eternal in Me and for me, since I myself am infinite and eternal, yet everything (created) harbors infinite within itself, since it contains me in myself. For, where would the thing that was outside of Me and does not carry Me in?! But what carries me within carries infinity in

itself and therefore can never be finally discussed even for the finite being.

24] Therefore, you may also be assured that for those who love Me, I have always hidden infinite things for all eternity in the background, and that those who go to school with Me will not learn for all eternity.

25] For the more that one recognizes, the more he will still recognize. Therefore, there will be no "scholars" in My Kingdom. And there is no one who can do the "Rigorosum" (state examination) for doctor dignity. For there it will always be called:

26] **We remain eternal disciples, and all our knowledge and knowledge is nothing but a vain piece against the omniscience of our Father!**

27] See, therefore, be glad and full of good courage! Even if you do not know everything, you know that nothing can be unknown to Me. And remember, all things are given to you, for what you ask Me, your holy Father. Amen. I say that, your well-meaning father! (Himm 01, p. 221-2)

09] If you see far-off things, a blue mountain will show you as a flat wall, but if you come near it, the flat wall will become vast expanses. So it's also with the spiritual things: where your eye sees one, I tell you, there are trillions. -

10] It follows the night of the morning - noon this - evening two - and the night of all three, for it is as long as morning, noon, evening. **But if you are in the morning of your life, then do not ask for noon, evening, and night; for only in the morning does life come and closes and conquers the other three. - Beware that you will not be like the time of the world!**<sup>xiii</sup> (Himm 03, p. 096)

*Bible: Location of places mentioned in the OT and Gospel of John. Bethlehem 02. Jerusalem 03-04] Useless attempts to rebuild the old Jerusalem 05 – The false thomb of the Lord 09] – Mutual persecution of Christian sects 10] destruction of all places named in the Gospels 11-22] – the so-called holy relics 14]scribe Leopold Cantily; the places related to Adam and Eve – huge geological differences, mostly because of men 25],*

### **The location of the places in Palestine, which are mentioned in the Gospel of John and the Old Testament (29.03.1864)**

Scribe: Leopold Cantily.

01] Since you've asked me a few times, whether the place names and their location are so asked, as they specify some travel writers and map makers and especially in the green booklet (Biblical geography for schools and families, 8th edition, ed Verlagsverein, Stuttgart 1858, d.Hg.), in which you just read a few times a day, happen, - I must immediately notice to you that from my time near not a place finds anyone more, the My feet and mine Apostles have entered throughout the Jewish land - and now have the places and villages names for whatever they want. For many places have been so trampled by the many later Gentiles that invaded these lands, that now no one can say only from afar, behold, this is the place

02] The only one - Bethlehem - is still pretty much in the same place, and over the valley over on a hill the former castle of David described by me, of which only a few loose stones are still present here and there. At this time there is a convent with a church on the site, whose inhabitants, well fed up with brown sharks, are well prepared to help the pious pilgrims for money with all sorts of relics.

03] As for the situation of Jerusalem, not more than an eighth of the place where the great Jerusalem once stood is to be accepted as true. From the place Bethania is not the slightest trace to be found. On the Mount of Olives is still a small dwelling with some ruins, what is now called Bethania. In my time the house and lodge belonging to Lazarus was called on the Mount of Olives Klein-Bethania, which used to be called Bethphage. So there is no trace of Emmaus near Jerusalem.

04] How much the local situation of Jerusalem has changed proves that now the **Mount of Olives - which now has a very different form than it had at that time - is now almost entirely in the East** (this statement is true, because one must Its location was only a little raised (about 25 m high) and completely enclosed, so neither completely east nor completely west.-The present districts of Palestine were only later reassigned, the ed **The new Jerusalem is located in Jerusalem, while the Old**

**Jerusalem was for the most part more east than west of the Mount of Olives.**  
(Himm 03, p. 369)

**05]**In a fairly short time after Me, a Roman Emperor named Justinianus granted the Jews the permission, and even the order, to rebuild the Jerusalem and its temple, from which they would surely find the foundations, as it did in my day was built. Then a large number of very wealthy Jews, with many builders and workers, took over the place of the former Jerusalem and began to rebuild everything, where they found the sure traces of the former Jerusalem. However, they were warned by a prophet living in this area who, according to the teaching of the apostle Philip and preaching the gospel, that prophets should prophesy to abandon their plan, for if they did not obey his words,

**06]**But they laughed at this prophet and began digging in all the places where they found traces of ancient Jerusalem and removing the debris. And, behold, scarcely half a day did this work last, when there was an excessively strong earthquake, and soon afterwards a volcano-like fire broke out from within the earth over the whole place of ancient Jerusalem, destroying the most important part of ancient Jerusalem, that truly not a stone and any rock remained intact. Stones and rocks were crushed into a kind of gravel and thrown away from the place for hours, which site still looks like a desert today and therefore no one can suppose that at this point once stood the ancient Jerusalem.

**07]**This miracle was made known to the emperor in Rome by those who saved themselves by sudden flight and summoned that it had done so correctly. He believed this miracle, but after two years he still wanted to erect a magnificent monument on this site to indicate to the descendants where the great Jerusalem was once located.

(Himm 03, p. 370)

**08]**It came back builders and sculptors in place of Jerusalem and began to choose a place that would be the most suitable for such a monument. They found such a place and started digging the ground. But they did not fare much better than the former; It immediately produced fire from within the earth and damaged several; but those who fled at the right time escaped without harm, and nothing was done to build up old Jerusalem.

**09]**Only after more than six hundred years did the Saracens from the area of Baghdad come to this area, and what they found on their way from the old towns and patches destroyed everything; even the old cities, which had been spared by the Romans here and there, had to become ruins. And the place of Jerusalem at that time possessed nothing more than that on a mountain, which was later - but falsely - given the name of Zion, an old Roman fortress tower and a chapel built of wood, which at the same time were falsely mistaken for the Stated and revered the site of My former grave and still worshiped to this day, driving many

hundreds of thousands of pilgrims into the deepest superstitions.

10] The Saracens later built a brand new city called Jerusalem, to the west of the Mount of Olives, during which time the aforementioned chapel was given a more spacious and better appearance, in which the devout pilgrims, with their wrinkles and sticks, beat themselves out of sheer piety every year that it does not look any different in the outer space around the chapel than on a battlefield. And this usually happens as a result of each sect forbidding the Christ, whom they worship as God, to worship another; for the Greeks do not want to hear or know anything about the Roman Catholic, and vice versa. And as many sects as there are, there are so many enemies facing each other, and they would all rub up on their zeal for faith, if on these occasions not the Turkish soldiers kept calm and order. They do it because such spectacles push them into their pockets.

11] This is the current economy (written down 1864 !, d. Hg.) At the, holy places'. And because I have foreseen such sure, so have I, especially in Galilee, where I spend most of my earthly life, have destroyed all the places named and known in the Gospels so that they are now no more biblical geographer Can be found. (Himm 03, p. 371)

12] There are still some remnants of the only city of Tiberias on the Galilean seas, but of all the other places that stood on the shores of the Galilean Sea in my day, there is no trace left. In addition, the Galilean Sea has shrunk from all sides in such a way that it now has more than a good third less water surface than in my time.

13] There is no more trace of my place of residence Nazareth; Only in a valley west of the Galilean Sea, currently a few hours away, is a very miserable Turkish village, which indicates the profit-making faith of the local Christians and also Turks as My once true residence.

14] At the place of my falsely stated former residence is now also a church with a small monastery, in which the local priesthood still shows all sorts of relics from the workshop of the carpenter Joseph, but still finds in most sects little faith, because each sect pretends To be in possession of these relics, especially the Catholics, who pretend that all the relics of the house of Joseph were in Rome in the Sistine Chapel, where they had been carried through the air by angels. The other sects, in any case, have less faith in such relics, and so today's Nazareth does very little business with its sanctuaries.

15] On the coast of the Mediterranean, Joppa is still the most well-preserved place; Tire and Sidon are perfect ruins as well as Sardis and Laodicea. At the place of these old world cities are currently only very poor fishermen's cabins. There are all sorts of game in the ruins, the jackal and the hyena are not uncommon phenomena, and the poor fishermen must always catch their fish armed to the teeth.

**16] Of all the cities visited by me, especially in the last year of my apprenticeship, there are only a few liveable ruins now and then on the eastern shore of the Galilee and Jordan Valley, and that is because they are built of old, extremely hard basalt stones. which already in my time had an age of nearly two thousand years and for the most part were inhabited by Romans and Greeks.**

(Himm 03, p. 372)

**17] So even in upper Syria there are some places visited by Me; For this reason alone men have paid no attention to them, because first of all they are to be removed from them, and secondly, they do not even appear in the present four Gospels.**

**18] And thus you can be completely reassured with my naming of the places of all Palestine; for I have so completely wiped it out of existence for the idolization already foreseen, that in this time there is no longer any trace of them.**

**19]The most correct is still the naming of the Kisjontales on the caravan route that once led from Damascus over Capernaum to Tire and Sidon. But this valley, which was once close to the Galilean Sea, is now at least three or four hours away and is a barren sandstep.**

**20]So it is with the Ebalbai and the Ebaltale, where once the spot of Galilee was supposed to have been; it is now a fairly wide stretch of sand and is about two hours away from the mirror of the Galilean Sea. In my time this sea had a drain there, and in the days of the Canaanites it was a main drain of the Jordan, and where it flows now was only a stream in that ancient time. In later times, this ancient Jordan Valley was so misplaced and ravaged by the earthly revolutions that were very common in the area, that in the present day no traveler or researcher could possibly conceive in the farthest sense that the Jordan once had its bed there , In my day this valley was still more free, and an arm of the Jordan passed through the valley;**

**21]By such earthly revolutions, however, especially in the region of the Galilee, and indeed the basin of this sea itself, has in some places undergone a deeper immersion (subsidence) of more than 200 fathoms, and so the surface of the lake has become smaller, and Jordan had to make his main drain there, where the earth revolutions opened another door for him. In about a thousand years after Mir, the whole Jordan Valley has sunk to a total of one hundred feet, and so has the Dead Sea itself, to its mouth into the Dead Sea, and now you can not easily reach more gentle shore to this sea, which is now off very tall and steep rocky cliffs, so that only in very few places to contemplate this lifeless sea, (Himm 03, p. 373)**

**22] What I have told you about this is truth; everything else is for the most part human poetry and conjecture. Incidentally, there is little or nothing in the Gospel of John dictated to you by John as the places were called and where they lay; but it is all down to the doctrine of life and the truth that it contains.**

**23]There are still many fools who argue about where the ancient paradise had been, and where Adam had fled from the same linea recta, and in what country**

Cain slew the Abel, whither he fled, and where Adam later settled himself. There are so many indications that even a spirit close to perfection could be led astray by it; but that's a fight over the value of a sheep's wool! The truth of the matter is to be found in Meiner Haushaltung ('The Household of God', The Prehistory of Mankind, 3 volumes, ed.), As well as in part in 'John'. Everything else is worthless in that at that time the earth had a very different shape and structure (See Appendix to the 'Household of God': The pre-Nakhean figure of the earth, d. Hg.), Which went crazy after Noah's time by a significant. And if, according to the present form of the earth, one wanted to determine the living conditions of the fathers of the ancients, one would be very much in the dark with such a destiny, for in those times today's Siberia, especially towards the east, as well as Central Asia, was as far as the Chinese, an extremely blessed and fertile land.

24] Look at it these days, and you will find the sharp opposite everywhere. Siberia has almost nothing but eternal snow and eternal ice, and the once so blessed Central Asia now shuns even the wildest and most raging beasts by finding nothing but sand and stone. That is why it is impossible for the Russian subjects banished to Siberia to flee, and at least to reach the foothills and foothills of the great Tibetan mountains over these vast expanses of desert, for these deserts of Central Asia are for the most part as bad as the great Sahara desert in Africa , (Himm 03, p. 374)

25] From this, however, it appears that this earth has undergone a great change, mostly because of the exuberance of men, and no geologist, if he were himself a hundred-fold Alexander Humboldt, will now find his way. But what everyone needs to know and understand for a better understanding of the books of Moses I have already dictated to you twenty years ago and now I do the same in John about the places in the country where I lived and taught , Everything else and more is vain and, in other words, nothing but - threshing empty straw.

26]With this My decision, you and every other believer can be completely satisfied. The so-called intellectual world riders, however, should lick their fill at the dust of the old ruins; but it will do little good for them, as they will find little nutritive juice.

27]But I remain the Lord and change the earth according to my pleasure and according to my wisdom; for such high-minded people, who themselves want to hear the grass grow, and who have already given some, who have snored the plants snoring while breathing, are only to clear the valley of a river to its bottom, and they will be much nourishment for it find her mind! But they will keep it safe and would rather settle for licking the damp stone walls; because then every man can call such a scholar: Friends! only until there are some drops of dew will you bring it with your tongue. But with a miracle in your hand, you will not lure a spring like the prophet Moses from within a hard rock,

28] Moses, however, still remains the miracle-bearer of me - and never the vain gluttonous and selfish mind of a doctor of all worldly wisdom who has graduated from high universities.

29] That for the reassurance of all those who believe in Me, love Me above everything and their neighbor as themselves.

30] Again say this I as your Father, Lord and Master Amen. (Himm 03, p. 375)

### **Father and Son in God. TRINITY**

00] On the first missive Johs. Chapter 2, verse 23: "**Everyone who denies the Son does not have the Father; he who confesses the Son has also the Father!**" « {1 Jn.02,23}

01] So when a man has a chosen virgin and asks for love from her, you say in the face, " You have no heart! " - since he proves this to her and will never admit that she has a heart, how afterwards does the door require her to love him? - Do you understand such? - Or can someone else come to love because only through the heart, which is only a house of love alone?

02] Or someone wants to get to a place, but denies the way - how will he walk without a path? - And if you say to someone, "Look, if you do not admit a straight path, then go over the steppes, fields, meadows, fields and fields!" But the opponent replies: "There are no such things, but alone an unfathomable sea! "Tell me, how will he get to the place? And if the Führer then says to him, "If you see nothing but the sea, then get into a ship and let yourself be carried by the wind and push!" The other, however, also denies the ships. Tell me, how will he get to the place? - Or how does someone want to come to someone and get something from him, if he denies him the real, essential existence? - In short, and enough of the parables!

03] **But how can anyone come to the Father and deny at the same time by the non-acceptance of the Son the essence of the Father Himself - while all this Son and Father are so completely one like the heart and love in the heart, or as a person and his life, or like light and heat, or like a place and any way there.**

04] **If, however, the "Son" is the real essence of the "Father" and the mighty vessel in which the "Father" or "Eternal Love and Wisdom" (in which the highest "Divine Fulness" is conceived) ) lives - how can someone get to the father, if the son for him is as good as a bare zero?** (Himm 02, p. 057)

### **TRINITY**

**On the question of the Trinity {27.04.1842}**

00] It is written, "He who sees Me also sees the Father." {Jn.14,09} . But in Mark {mk.13, 32} it says: "But of that day and of that hour no one knows; nor the angels in heaven, nor the Son, but only the Father. "- How can these two passages be reconciled? - And does not it also mean: "The Father is greater than Me"?

01] This is already a right request for me; but only the questioners should have been quite diligent before trying to discuss through the master key of love and thereby to see in themselves and to experience and to measure how deep they have already penetrated into their interior. - But there are still a thousand passages that do not even recognize them to the bottom of the mind, and so there is still work left for them! (Himm 02, p. 065)

02] As for the present passages, hear and look openly into the sacred depth of My love within you! - For then the love light speaks:

03] The "Father" is the purest "Eternal Love in God" or the "Eternal Essential Word" in Himself. But the "son" is the word pronounced by the Father, or the Father Himself, who reveals Himself to you in the Son. It both as an imaginary and a spoken word act, since the idea is the reason or the father of the spoken word, the spoken word but again nothing but the self-revealing thought or the father of the word itself.

04] Now, if you understand this, then it must already be clear to you that whoever sees and hears the Son, must also see and hear the Father, and therefore father and son are one and the same thing as thought and that after that uttered word - and that the Father is in the Son and the Son in the Father, as is the thought in the spoken word, and the spoken word in the thought.

05] You also have to understand why the father is more than the word or the son. Without the father or the previous thought, the word would be a most wonderful impossibility! So the Father, as the eternal witness of the Word, is more than the begotten Word. But if the Word is begotten, then it is completely identical with the Father!

06] And if you understand all this, I mean, it would probably be almost unnecessary to enlighten you further, why {in Mark 13:32} "nobody" of the coming day and hour of the coming great judgment over the whole earth In the spirit, something white, except the father alone - and not even the "son". If you have only a kernel of mustard of great intellect in your heart (not in the brains of your head), then you must at once see that the word is the science of thought, but is therefore the word science itself? Therefore,

**only the Father can know such things as everything else, but not the Son, who is as it were the tongue in the mouth of the Father.**

07] But, that you have the full view of Father, Son, and Spirit, then know: (Himm 02, p. 066)

**08] The Godman Jesus was essentially the Father Himself or the Eternal Love and Wisdom Self - or the fullness of the Deity bodily with human flesh.**

09] But the pronounced "Word" of the God-man Jesus or his doctrine is the "Son."

10] Since, however, the Father knew from eternity what He will do, the Godman Jesus was also "in the Father" from eternity, but manifested Himself as a "Godman" bodily, since the Father Himself manifested Himself had pronounced!

11] Tell Me, do you not yet understand how the Son and the Father are one and the same? - But if you still have scruples, look at the mind, it must guide you into all truth!

12] For the same Spirit, who was eternal in the Father (who is the primeval basic thought or the eternal, purest love Himself) - is certainly also in the Father's pronounced "words." But where there is a spirit, there will certainly be one and the same entity! If it were not so, how could the Godman have pronounced Jesus of Himself? "I am the way and the truth and the life! No one comes to the Father but through Me! {Joh.14,06} - which means: I am the love or the Father, and the eternal wisdom or God Himself, or the Spirit and the spoken word, or the eternal life Even in which dwells all the fullness of the deity bodily!

13] But as it is, say, by what other way can a man come to the Father, if he does not let himself be seized and let go of the same, that is why he has the freedom of his own will?

14] Therefore, whoever actively or actively absorbs the word spoken by the Father, will receive the Son. But whoever has taken in the Son will certainly receive the Father, since the Son and the Father are one and the same!

15] But whoever has absorbed son and father within him, surely will have the "spirit" or the "light," which is there just as in the Father, even in the Son, and will be out of this spirit "in all Truth, "for the simple reason that there is no other light besides this light, and that all light thus comes only from this sole light. But he who is in the light is also in the Father by the Son.(Himm 02, p. 067)

**[16] But since the father is the primitive love of life and all light emanates from this life, surely man will certainly also have eternal life when he is in it (in the light) and the same in him through the Son, Spirit and Father!?**

**[17] But I think, unless you are even more blind than the center of the earth, this may well be enough for you to see that who in the Spirit sees Jesus, will not need a tube to see the Father!**

**[18] But that you do not understand such, if you read it, owes it only to your material pagan three-goddess, which was hatched to Nicaea and later still more materialized, even to the plastic, so that you now more or less can not be separated from it.** Therefore, you must now die from all former (delusional) light, so you want to get to the pure spiritual light of Me!

**[19] He understands and does so, and you will soon and easily reach Me, the Holy Father! - Amen. (Himm 02, p. 068)**

### *About Lazarus. Founder of Coptic Christianity in Egypt*

#### Lazarus (26.06.1847)

Request of Ans. H.:

*00] O Lord, thou most holy, most loving Father! If it is your holy will, delight our heart with a personal description of your friend Lazarus, the brother of Mary and Martha, whom you awakened from death to the annoyance of the spiritual rulers of Jerusalem, and with whom you sat at table after his awakening. -*

01] My dear Ans. HW, you're not a portrait painter, that you just want a description of the person of Lazarus, a brother of Mary and Martha, from Me, - but because you have already asked Me, I can give it to you.

02] Behold, Lazarus looked very much like your brother Andra; only he was ten years younger (39 years old) and far wealthier than your brother, and **his heart was even more attached to the outer riches of wealth than your brother's heart**, but at times also very strong hangs, often far more than me.

03] Lazarus possessed with his two sisters also very great riches and managed them very well and was very fair and extremely conscientious and took care of the outside business with the same care as his sister Martha the domestic.

04] He was a perfectly law-abiding man and also lived strictly as a true Jew according to the law; **He held great chords for the coming Messiah, but had only a very material idea of him, quite ordinary among the Jews, -but nonetheless he nevertheless held great chunks on Jesus, that is, on Me, and considered Me, according to Elijah, the greatest Prophets, sometimes even higher than Elias, and**

**probably had the greatest joy in Me; and when I came to him, he laid aside every business, and devoted his time to Me alone, and was happy to discuss the prophets, and especially the coming Messiah. Only he could not quite grasp it and accept completely that I should be the promised Messiah, since I was much too poor for him earthly,**

**05] But after I awoke him from death, and when he revived Me completely, then all doubts about My Messiah's dignity gave way, and he blessed freely to the greatest annoyance of the scribes and Pharisees in Me God! For this reason, especially after the resurrection of the high priests, he was persecuted by the high priesthood, the Pharisees, and the scribes, so that a few years later he sold all his goods to the Romans and then moved to Egypt with his two sisters. where he led a life completely dedicated to Me, made many Egyptians true Christians, and founded a community in Upper Egypt that still exists today.** (Himm 03, p. 258)

**06] But Lazarus was already extremely charitable at all times and gave many feasters, more to the poor than to the rich, although the latter were not excluded. In addition he lived chaste and always in a single state, as well as his two sisters, although they were very beautiful and very rich. Before my acquaintance Maria had probably lived a little more than Martha; but when she recognized Me, all the worldly and lustfulness in her went out, and in her heart there was nothing left beside Me. -**

**07] If you want to see Lazarus in his very personality before you, imagine your above-mentioned brother in Jewish costume, with a dark beard, you can really make him paint a perfect likeness of him. I can not tell you more about the personality of this much meaningful brother, because you only asked for his personality, but it is also good and you can take advantage of them. - - - (Himm 03, p. 259)**

### **Pilate and the condemnation of the Lord in detail. Tullia's dream. Later conversion to Christianity**

#### **Pontius Pilate and the dream face of Tullia (28.06.1847)**

**01] That's a good question, worth a good answer, and the answer should be here as well.**

**02] Pontius Pilate, a perfect Roman, under Tiberius governor of the Jewish land and resided in Jerusalem.**

**03] This Roman, an enemy of the exceedingly haughty Jewish priesthood, therefore looked upon all those people with a secret, if not quite, special pleasure, which on occasions so grossly threw the truth into the face of these priestly sects, who were exceedingly odious to him. And so, when the priesthood sought justice for them, they**

ordinarily did little or nothing, but usually had to strip off unfulfilled matters, which was a good piece of reason, why Pilate and Herod were almost in constant hostile tension lived; For the high priesthood was always on the best of terms with Herod, and therefore never saved Pilate from suspecting Herod. (Himm 03, p. 259)

04] For the same reason, but the thought that high priesthood very often advice on how to pick up on me and should effectively deliver the Roman courts; but she could never come to a good reason.

05] Only when I held the well-known entry, soon afterwards drove the shopkeeper out of the temple and awakened Lazarus, and when the people began calling out to Me Hosanna - that was too much for the high priesthood! Then she decided to seize Me seriously and to show Pilate as a state rebel. - If he judges Me, then he should remain unpolished; But if he does not judge Me, then the priesthood will call him by the Emperor himself a suspicious person, in which business Herod would gladly have gone to the hand!

06] Although this plan was not secret to Pilate, he did not know how to prepare it for him; therefore he decided to wait for this matter. But while he was still calculating with himself what he was going to do, if the high priesthood was to seriously play him the trick with the infamous Jesus, behold, she came with the prisoner and demanded immediate judgment! Pilate, quite as if fallen out of the clouds, asked with a thunderous voice, "What has this righteous man, in which I find no fault, wrong?" But the priesthood and its paid companions were ten times more angry: "This is a seducer, an agitator, a sabbath-ridden, a blasphemer, and he pretends to be the Son of the living God! - All according to our laws, which respects Rome, and also highly valued according to the emperor's laws of death; therefore judge him, let him be crucified, or you are the emperor's enemy! "

However , Pilate was cut off by this exclamation, and he seriously did not know what to do. Here, he thought hastily, there is nothing else to do but to give a good face to such inadequate evil games, and in the name of the unfathomable Fatum to obey what this priestly hate-ridden man ( Priest's caste) demanded of him! (Himm 03, p. 260)

08] But then his wife called him Tullia Innocentia and secretly told him how they saw with clear eyes that this Jesus hovered on the clouds of the heavens, accompanied by countless myriads of the most wondrous geniuses, all shouting with thunderous voice: "Hail to our great God Salvation to the eternal almighty

**conqueror of death and hell!** - Woe to you, Jerusalem, woe to you who dwell in it, your lot will be eternal death, eternal annihilation, that is why you do not recognize Jesus and judge Him and crucify Him - To the only righteous man of all righteousness be everlasting honor, glory and salvation! - Then this Jesus looked down upon the earth, and behold, the whole world burned, and it was all a fire, and all that breathed became consumed by this fire! - Therefore, dear Pilate, have nothing to do with this righteous! "-

09] This story made the Pilatus, who held the Romans highly of this kind phenomena, even lop powerful, so that he firmly decided with him, nothing more to make with Jesus more than him to leave to the courts of Herod, in such question things probably also had an Ius gladii, according to which he was allowed to decapitate John. But Herod smelled the roast here and knew well that all the people were rebellious because of John; If he now killed Christ too, the people would tear him to pieces. Therefore he sent Jesus, whom many thought to be Christ, back to Pilate.

10] Pilate now tried all means to free Jesus; but it was all wasted effort, until at last, in the greatest indignation, he washed his hands publicly and said, "I will have no blame for the blood of this righteous man-but you have a law of your own, take it and judge it." Then the high priests shouted, "Let his blood come upon us and our children! - We shall not stain our hands with blood, therefore give us Roman soldiers."

11] When Pilate heard that, he remembered the old custom, according to which he had to release a criminal to the Jewish people for his Paschal feast. He therefore turned once more to the multitude of the enemies of Jesus and confessed that, according to Jesus, he could find no fault whatsoever for such a brief investigation, that it was therefore necessary to obtain a correct and justized judgment to interrogate this person longer and examine in all its pieces. At the same time, however, it was a custom to release a criminal to the people at the festival; Now he put to them Jesus, whose guilt has not yet been proven, and Barabbas, the notorious robber, free to choose which of them they wanted? - They all shouted: "Barabbas!"

12] But that was exactly what Pilate wanted and knew well enough that this excited crowd of priests would not call Jesus to fruition; for only thereby did he believe to make Him free, that if they had Barabbas free, then in his place Jesus would come to jail, and so in that way all could be helped over time. For that would mean that the

priests would have their mouths shut, and for the second it would allow the priests at the Roman court to lay important entrenchments which they would scarcely break. (Himm 03, p. 261)

13] The thought and will of the governor were good; but when, after the release of Barabbas, the whole crowd insisted on the crucifixion and did not want to hear anything of the imprisonment of Jesus and Pilate called a coward, he was in the highest degree indignant and said: "There-you wretched! your criminal, who is more righteous than you are, and there are the henchmen, depart, do with him what you will, but my testimony will follow him and over you by my own hand! " - -

14] With that, he walked away and left them Jesus the high priesthood was then taken by the henchmen and crucified - as known.

15] What Pilate went on is also known, and that he wanted the friends of Jesus to do what they asked of him. But that Pilate and his wife later secretly became Christians themselves, and that Pilate, by his very accurate description of the very suspect Jewish priesthood, did much to make Jerusalem, in a thirty-year period, completely destroyed by the Romans and the Jews in all World scattered, that is probably only very few known on earth.

16] But this should be known to you, so that you do not immediately condemn thousands and millions of people to poor Pilate, even though you should know very well what all had to happen according to My eternal decree, as I have the same Two young men walking after Emmaus openly said, to show them what God wanted, and therefore to moderate their unlimited hatred of the priests.

17] You do not hate Pilate, but nevertheless he does appear to you as a somewhat damned fellow who could easily have saved me if he had really wanted it seriously, but do not consider that God is quite weak from the poorest People do not need to be saved from any danger! - Or do you think it seriously that Pilate could have done such a thing to save the one who commanded the seas and winds, and who is the sole savior of all men and spirits? - (Himm 03, p. 262)

18] O look, that and many things are still very weak among you and still quite Babylonian! - Scripture had to be fulfilled, and so on the cross was forgiven those who did not know what they were doing. If so, in the future let poor Pilate live a little more than was the case until now. I say this to you, so that you also do not judge Pilate, amen, amen. (Himm 03, p. 263)

**PROOF OF GOD IS MAN'S OWN LOVE AND LIFE, THE MISTERY OF SELF-LOVE 21] VS LOVE FOR GOD AND THE PERFECT FREEDOM IN IT 22]**

18] But if somebody would like to say to you: "Yes, I would like to do everything and would like to deny myself to the last drop of blood, if only once I could see or hear something, so that I could know whether everything really matters there is something in it? "- Alone I say to you on such a statement: For now, you really have not heard anything yet? **Who gave you the light of the eyes, who the ear? And who all the rest of the senses? Who gave you a heart to love, and a mind to think? If you have not received this from yourself, seeing that you have it, as you can see, how can you say that you have not seen or heard anything yet?**

**19] Are not you, rather, in your whole being, a living Word of Me? - But if you read a book and let go of the first word, which is the most meaningful and around which all the words in the book turn - how do you want to understand the rest of the book of life? See, you yourself are the first word in the book of life! If you want to read this book, and read it comprehensibly, then you must first pronounce this first word completely, which you are, and then only the remaining words, which are all written to explain the first basic word in the big book.**

**20] What is this word? - This word reads: "Love!" -**

**21] What your love has grasped will also grasp your life! When your love has taken hold of itself, you have thereby made your life a slave to yourself. But since your life is nothing but your love itself, your love has thereby put itself shackles on hands and feet and has crept into the dark room of their own self-indulgence! (Himm 01, p. 206) 22] But if your love has grasped Me, who is the freest life of self, it has thereby also grasped the highest freedom, and has also freed itself through the greatest freedom of my eternal, unique, and unparalleled life, and becomes free as well the life that has seized her is also free. (Himm 01, p. 207)**

**All wisdom could only be found in/ taught by God. Symbol: gate – the wise of the world 21-22]; The Lord is infinite in the big, as in the small 23]; Where the Bread of life is, the Lord is too 24-25]; The pride of the worldly scholars 04] and**

*their uselessness to the Lord in comparison with one having almost nothing in the head but all the more in the heart 03]p.174*

20] But now remember this: According to what you have learned so far about the nature of things from My grace, you can already make a small notion, how much all world wisdom is useful! - However, if someone wants to learn a craft, he must go to a master, otherwise he will remain a perpetual bungler and flicker. But **I am a true and most authentic master in all things. Therefore, anyone who wants to get to know them must learn from Me, the author of all things. For in no other way is it possible to come into My kingdom than only through the gate I have shown you.** Woe to the thieves and robbers who want to sneak in through the roof, they will endure it like the spirits through the hail;

21] But the common man shall one day be instructed on everything, on the receptiveness of his love. However, the sages of the world are to be ashamed of an empty snail-house and of the larvae of born infusoria! For truly, I say to you, sometime an earthworm will shame such sages in their supposed wisdom.

22] **Therefore, a gate is the one who does not learn it from Me. But whoever has received it from Me, even if the gift is so small, will not be able to consume the received in eternity and eternity. Because I am always infinite, as in the greatest, so in the smallest. And so, as a gift from Me, a sunbeam is no less large and infinite than the largest of the suns, which blesses in the midst of innumerable sun-heroes blessing like a mother in the midst of her children.**

23] These things that have been said may well be in your hearts! For I, the giver of all good things, have given it to you - a good, well-to-eat piece of bread for eternal life.

24] **Therefore rejoice also in your hearts; for you know, when you give bread to your children, that you are not far from your children. - See, the same is the case with Me!**

25] Where My Bread of Life appears, also believe that I, your good Father, are not far off! (Himm 01, p. 144)

04] And look, what will you think if I tell you that such a madman could still be a very proficient professor for those great scientists of the world and of nature, who, **if they killed a "mosquito," by taking the train of a central sun to a minimum calculated**

**and brought out by many years of experience, a moon or eclipse with great hardship - shouting, it stands now already the whole universe revealed before their eyes? - I say that the time will come, yes, and she is already quite at home, that these great naturalists will still have to comfort themselves, instead of running through the universities with a pompous forehead, to go quite humbly to a simple cradle of a child, to recognize the mass of her nonsense everywhere. Yes, truly, I say: a child, (Himm 01, p. 150)**

20] But how should a thing be explained that is not? And yet I say that the great naturalists have come closer to the truth with none of their explanations than with this one. At least they have testified that they know nothing, whereas in their other explanations only the reason is that they know even less than nothing. He who does not speak, because he knows nothing, does not lie. But whoever speaks, knowing nothing and seeing nothing, guilty of the lie, and the more he has spoken, the greater the debtor of the truth. (Himm 01, p. 153)

01] There are many opinions about the phenomenon of the regular rising and falling of the sea. But, as with everything else, it is the same with this phenomenon that all the opinions and so-called "hypotheses" known hitherto with regard to the explanation of this phenomenon to the truth, behave like a blind shooter for the purpose set forth Night goes on the wide field, where any goal is pinned. He goes on and on the plane, searching for the target where he wants to shoot his arrows. And see, since he has come close to the goal, he turns away from it and sends his arrows into the blue.

02] And if another shooter, who is also blind, made such a fortunate turn, that, as you say, he accidentally threw an arrow into the center, he would not benefit from it, since he is blind and therefore can not know where his arrow has gone; and if he knew it, what good would it do him, since he can not see the center itself - especially if the goal, as here in this task, is so high that he can not even reach it with his hands to feel if his arrow is in the middle. (Himm 01, p. 156)

**03]He knows that (of course) and he does not say anything about it either and he can not do it either, because he has a science much less than any of you in anything. For that very reason he is also a pretty suitable tool for me, since there is almost nothing in his head, but at times the more in his heart, which I only need alone, since there is no memory in it, but a memory of love in and to me and in this memory the intuition of what I want and say. - This state of man is the right one. But the state of the "intelligent minds" is quite wrong and is (often) nothing but the most supreme reverie of a sick, unnaturally used brain. (Himm 01, p. 174)**

**Possibility of fall of the believers (one receiving the grace through Lord's word) and impossibility to help them – 'Stand, Go, Fall'**

#### **Three words: stand, go, fall (13.12.1848)**

**00] O Lord! When he woke up yesterday morning when he thought of KFJ, the AHW suddenly came to the three words: "Stand, go, fall!" Since we do not know how to interpret them, we ask you, O most holy Father, that you should give us a little light about it, if it were not against your most holy will!**

**01] So write! The Trilagon is not as much as you think it is, since it expresses a naturally correct state of appearance, which can probably be attributed to every human being if he acts according to this completely natural trilagon.**

**02]Do you not know that I have set each human being one and the same finite destiny through one and the same commandment of love, and thus set him one and the same unchangeable goal of pursuing and achieving it solely and finally take and have to take forever in the fullest reception? - I mean, that should be clear to you without further explanation. But now, if someone - be he a beggar or an emperor on earth - well knows the destination, pursues it for a while and then, when he comes to the same, stops in front of him and does not take it as if it repelled him, that he he has reached - he falls because he stops in front of the goal and does not take it.**

**03]But it is he who stands there, when he has the means fully in his hands, and does not seize them and does not use them, which is then the sure reason that he falls; for if a hungry man seeks food and finds it, but he has found it and does not enjoy it in the opinion that it might harm him, then he must ascribe himself to blame, he said Weakness collapses and dies.**

**04]But since the one who stops at the goal, without taking it, must already fall, how much more does he want to go beyond the goal. But who is it that goes**

beyond the goal? - I tell you, it is he who uses or wants to use his destiny given to me by him for purposes other than what I have given him. Such a man falls all the more easily and easily because, after transgressing the given and set goal, he goes to a groundless ground where he can never find and take a fixed position. (Himm 03, p. 287)

05] Alsonach the trilagon so mysterious for you says nothing else: **If I, your Lord and God, showed you so much mercy and set you before the otherwise hard-to-reach goal and you recognize it, but you stand before him like a vain dude hungry for a full bowl, starve, fall and die! And so if you are at the goal and realize that it is the right one, but do not grasp it, but pass it on in a high-pitched and domineering manner, as if the domination and tyranny of all infinity were granted to you and your power, there it is** The more powerful and full of all sorts of disaster, and **then it is even impossible to help such a fallen man and bring him back to the true goal**, as Paul also shows in a letter to the Hebrews (6, 48),

06] "For it is impossible that those who have been enlightened and tasted have received the heavenly gift and partake of the Holy Ghost, and have tasted the benevolent Word of God and the powers of the world to come, yet they fall away and come again into them to crucify again the Son of God and to mock him - that they should then be renewed for repentance (ie for valid and effective return), for only the earth that drinks the rain, which often comes upon them, and good herb to them those who cultivate them receive blessings from God, but those who bear thorns and thistles, which are afterwards burned, are no use, and are close to the cursing (ie, the trap)."

07] I mean, you will understand this thorough explanation of your ominous trilagon well and thus also see how it is to take for anyone, whether he is an emperor or a beggar, - because before me is like the same as the other. If an emperor takes over, as was the case with many, Napoleon looks on and sees the consequences of such domineering arrogance. - And if a beggar takes on too much appreciation and a secret esteem for his poverty, and therefore becomes more importunate than he deserves, then he must ascribe himself to it when he is shown from the door he was too much to beg for.

08] I need not tell you more, for everything else that can follow from it for the time and for eternity, you will be able to deduce without further explanation by itself very easily. - Only this be said to all of you, that **you also observe this all first of all to you, so you will also belong to the earth that is blessed by me, as it brings a good and comfortable herb** to those who sow it with all diligence , amen. This always speaks true names, names, names.- - (Himm 03, p. 288)`

**[Andritz spring as symbol of the child of God's development, hopes and insights; Healing springs with a protective angelic spirit 24]**

23] See, this foresight is necessary to understand what follows. You have recently ascended to a spring which you call the Origin of Andritz. - Now you ask yourself, what did you see there? - You've seen quite a bit of pure water come out of the earth. And if you have not really noticed any significant holes in the ground, from which the water, coming down from the interior of the earth, comes up to the surface, then you must at least have thought that it will trickle through the sand and other crumbled rocks , You also saw a strange green herb growing quite frequently under the water. You've still seen rocks and fish, as well as all kinds of other things you know. But all this we want to ignore for now,

24] But what is the singularly usefulness of this source, I announce to you, that if this spring were turned into a decent seaside resort, it would almost have the quality of the once known pond near Jerusalem, and there many would be brash and gouty people are healed. **Although there are many sources, not all of these sources have consistently been given a protective angelic spirit.** However, as you already know, this source is given such a spirit. And so you also have a special healing power! - That is the naturally useful of this source!

25]**But the spiritually useful thing is that everyone should equally quietly emerge from themselves through small mouths, so he will not tarnish life by a foolish vehemence, and the light of grace will enlighten him to the inmost ground and will his whole life full of living hopes, as this source is covered with beautiful, bright green herbs. And so even his humble insights, like the lively little fish in this spring, will move freely in all directions in the bright water of his life. And the feeble reeds will appear only in its externality, but the depth of its life will be free to absorb at all times the rays of grace down to the innermost ground.**

(Himm 01, p. 207)

**Symbol: the rock is the Lord's Name**

11] Truly, whoever lovingly invokes My name is also to learn the power of it if he does not doubt the heart. But whoever can still doubt the ever-secure power of My Name, is not yet fit for My Kingdom, and will not be able to do much, since he has no firm reason yet.

12] No one, standing on the sands, can lift a burden without sinking into the

groundless sand itself. But who stands there on a rock, will it probably sink in the rocks, if he lifts a big load? - **My name is the rock! Who builds on it, which will never be ashamed!** (Himm 02, p. 080)

**Symbol: the shadows symbolize man's sins**

36] As the apparitions have followed your journey, you (as your spiritual accomplishment) can think of you (and your spiritual development) in this order. And the circle of your whole journey was just such as I have just told you. Because on this point, since you have seen the sun, there you were as in my heart. And from there you have returned again - transfigured, filled with My secret love, in which everything has been clarified to you around you and the sun of My grace even let you see your shadow outside you - which wants to say as much as: as under the rays of the sun the shadow of man falls on the earth but **the shadow or the evil of the soul, which are your sins**, falls out of you under the warming rays of My love, (Himm 01, p. 185)

**Symbol: the eye-salve for the blind is the faith; symbol of the Lord healing the blind; explanation of salvation by faith, independence, love, faith and eternal activity in God**

26] To the blind, of course, the existence of a thing as well as the formal nature of it is an unbelievable (fact) because it can not be convinced of its reality. But if he believes that this is so, then he has the truth. But if he does not believe, his persistent disbelief is the lie itself in which his blindness captives him.

27] ^ . And if they find them differently than they have been described to them, then what they have been told is (even for them) true, because they believe it to be so. (Himm 01, p. 200)

28] Therefore, everyone will sooner or later find everything in the spirit, as he believed it to be! For as the light, so the color of enlightened objects. But **faith is the light of the Spirit**; therefore man will also see how his (faith) light is.

29] But no other apple will appear from the tree than it has laid in the tree; how again no apple is put out of the apple than germinated. And so **every man is the fruit of his own faith, and faith itself is the fruit of the love of man**. - **And therefore (in short): As one believes, so he will look, and how he loves, so he will live.**

30] But he who believes my words has taken me into him, insofar as he believes that

it is I who announce this to him. **And since every person is essentially his own love in the very essence of his being, then, when he receives me into his love through faith, then I will become his love as he becomes mine. For as he received me, so did I.** And so we will then become one, as the tree and the apple are basically just one - and will mesh like the teeth of a clock - and then it will become a truth.

31]For he who has received me by faith into his love, has received the eternal truth in himself and himself becomes the eternal truth. And since I am the Eternal Love Self, so I am in all truth as such (the property) of the man who made me his love.

32]And then man will be like a refined tree, which has absorbed the higher, so that it becomes its peculiarity, and will bear many noble and precious fruits, in which, however, its free independence will never perish. For, just as you can get back the primordial presence of the tree from the seed-kernel of a refined tree (since it is still present independently of the nobility) - so it is with the man refined by Me, that he, too, **in spite of my reception and of it completed refinement, its independence is kept free and eternal.** (Himm 01, p. 201)

33]See, **this doctrine given to you is important, and without it you can not easily attain to the inner strength of your faith, and your love would constantly remain a self-returning cycle. But if you know that union with My love takes you into the infinite circle of My eternal activity**, then you can conclude with the utmost certainty that there will be little room next to the infinity of My work, where a lie hides would like to. **For who separates himself from the light, of course, will only be enlightened on one side and discover on the opposite side a shadow, which is a lightless illusion of one's own independence, but who is in the middle of the luminous flame of My love - ask yourself .**

34] **Therefore through faith in your love makes me your love, so that the light encompasses and permeates you, and you yourself become the light of Me. -** That's what I say, eternal love and truth. Amen. (Himm 01, p. 202)

**Symbol: Genesis: the clay is God's love; the rib, His love and mercy**

04] But what will you say, when I say to you now: You are all below me, and only I alone are from above! But do I only cease to be your creator and sole, eternally holy Father ?! Or did not I create you, Adam, out of the earth loam, as your wife, the Eve, out of your 'rib' ?!

05] But since you all know that **the 'clay' designates my love and the 'rib' my grace and mercy**, since my grace and mercy also includes your life, as it encloses and preserves the life of the solid skeleton After all, you must recognize yourself as being blind if you find an inconsolable difference where you should find one that is only overpowering! (Himm 02, p. 192)

**Symbol: the night (of the world) is the lack of faith and love for the Lord;**

**Nocturno in religion and all good things so the Lord turns from people**

A Nocturno {05.06.1847}

01] Behold, many secular poets wrote and wrote Nocturnos, and have no right to do so. **Therefore, I would probably bring some Nocturno, because I now have a lot of reason to do so.**

02] What is a nocturno? - It is a night piece or a piece that plays at night or is given only at night. - Such a piece will not be hard to give and even easier to do, because now on Earth the greatest night prevails everywhere and everything that happens is a real Nocturno!

03] If I come to the people through the Spirit of my love, then this one, carrying me, always comes into the greatest Nocturno of men! For a few believe it well, but they do not make faith alive through works, and have little or no confidence in their faith in me. Therefore there is a lot of Nocturno!

04] Others believe nothing, do what they want, and put their faith in silver, gold and bank stocks. - There's a lot more Nocturno by far!

05] Others are full of faith, full of zeal, full of good will, and have love and trust - as long as their bodies are so healthy. But if I only haunt their flesh a little bit, then nocturne is at once with them. Even if faith persists for a time, the holy love for Me and her firm trust in Me pass into the barest Nocturno. Because then they soon complain terribly and trust me in their hearts just as much as a doctor who has never been so happy to save any patient from a disease, but expedites

**everyone who entrusted himself to him into the other world!** - Such a thing will be a real Nocturno ?! (Himm 02, p. 344)

06] Again, there are people who only then enthusiastically talk about Me and only praise Me when they have been so excited about wine or beers. But if this spirit has vanished, then I have become a very dry patron of her heart. There is no enthusiasm, no love-spraying speech and no more diamond trust to feel! - Is not that also a nocturno ?!

07] And so here and there my word is treated as dry as there is the sand of the Sahara Desert in Africa, but next to some very stupid and stale novel like a healing spring - that will also be a real Nocturno, if one the dirt for gold, but the gold, the real gold, for a dirty shit looks !? - Oh this is a true nocturnal solo!

08] When people, out of habit or out of politics, run into the prayer houses and either sleep or gawk and gawk at their own, lustful looks at luscious prostitutes, and those conversely congratulate the mustaches and fashion delusions of the dandies, not forgetting that My houses are prayer houses and not Fashion bazaars and just as little sleep, Ausricht- and Stelldicheinhäuser - such a thing will be but again a most wonderful Nocturno?

09] Oh - and that is a Nocturno nonplusultra, if you want to pay in the Christian-wanting church for all sorts of worshipful acts and quite usury and execution against executives even execution - which preferably happens when a deceased brother, a so-called Christian-Christian love ministry (as there is a funeral and praying for him) is proved, the dead demonstrably had no money and his survivors, not knowing, but wanted to bury him something better than any suicide. Then the church servant soon appears with an account, like a butcher at the end of the year at a reign he has delivered on account all year round! - Is not that a horribly crude nocturno ?!

10] And what is it, if some great people forcibly hold back all light from their weaker brothers through all sorts of dark contrivance ?! - Oh, that will surely be a very powerful Nocturno ?! (Himm 02, p. 345)

11] O Nocturno about Nocturno in all corners of the earth! - Nocturno in religion, Nocturno in all science, Nocturno in faith, Nocturno in love for me and neighbor, Nocturno in all activity, Nocturno in commerce and change, Nocturno in all friendship, Nocturno in fidelity, Nocturno in Keeping the promise, Nocturno in perseverance for good and truth - and such nocturnos still an

innumerable amount!

12] Therefore, from Me as many Nocturnos against the people! - Her prayers are for me nocturno and will not be answered. - The big all - round emergency - Nocturno, I do not know her! - Her distress and her great tribulation - Nocturno, I do not see her! - Plague, Famine, Pestilence - Nocturnos, I do not want to accept all this! - The prospect of a once eternal life in my kingdom - very strong Nocturno with accompaniment of howling and chattering teeth! I hardly care about it! - And so a lot of nocturnos from me!

13] Nocturno - also Nocturno! And thus Nocturno for Nocturno! - But make sure that you do not break any Nocturno, since I would then have to confront him with a contra-nocturno! - This is deeply ingrained! Amen. (Himm 02, p. 346)

*Symbol: the ears means the free higher thinking and the eyes mean the free deep feeling of the heart*

06] Yes, here the impartial wanderer learns - if he does not enter such heights with blocked ears and blindfolded eyes - what that means: to be free in the height of his thoughts and in the depth of his feeling, and how blissful it is when these two become innocent shake hands, and how blissful the thought of God is, when the Wanderer can freely confess him from the depths of his heart and love and worship him in the free, great Temple of Infinity! (Himm 02, p.086)

*Symbol: the two eyes of the soul are reason and understanding [04]; man as a snail. Be and be not like slugs! Paradoxal spiritual language explained by example*

01] Man, how he should be and how he should not be, is like a snail!

02] The snail, a very wretched little creature, is a double image, which occurs at all times and, except at the polar regions, almost everywhere in the world under variously changed shapes and sizes and the people therefore also mainly so close to observation is that they want to learn from them how they should be and again how they should not be.

03] Men should as carefully as possible take their eyes off the world, as well as the snail, of their emotional and supermost parts, and turn them inward, if they want to hold out their temptations to them, the human being, and thereby blind them. But they are not supposed to drive their eyes out of themselves into the world like the slug, where they only see nothing but the world with all their

**temptations and have no eye for Me!**

04] Men, like snails, should have four eyes, from which the **two great soul-eyes** - reason and understanding - are to be directed upwards to Me, God the Lord, and now the two very small body-eyes down to the world. - And yet they are not like the snails out the big eyes out into the world, look at their many sensual needs and only with the little eyes to consider the all-important life path, what (NB!) Now probably with so many people the case is.

05] People should again be as careful as the snails, and should now, if need be, put their inner being above their natural casing (the body) and show that they are not empty casings - and should do the same, like the snails also immediately withdraw back into the housing, so threatening the same from the world any danger. - But they should not again lose their inner self, just like the snail, merely for sensual needs; or people should not use their spiritual talents to procure themselves through the same earthly or worldly benefits! (Himm 02, p. 365)

06] Again, people should take the patience of the snail and so pursue their goal with a snailish patience and perseverance and should always remember that there is no tree of some importance at a stroke to the trap! - But you should not follow the path of spiritual life with the snail mail! And when it comes to helping the needy and the needy, even then they should not get on their feet with the infinitely patient inertia of the slugs, but instead they should rush like a deer and jump like a lion!

07] Furthermore, man should simply build and furnish his earthly house just like the snail for a simple need, so that his burden does not oppress the inner, spiritual life! - But again, people should not immediately hang the snail on their (physical) housing, so that, so it is taken from them, then they will not die in their soul so like the slug, so it will smash the case!

08] Again, the people are to do by the always inexhaustible outflow of their all-attracting and sticking-making love, as the snail does with its abundant out of her juice, by which she sticks to all the objects and thereby draws them to certain that they serve her as the basis of life. - But people should not so dirty with their dirty and cutting words so in all their ways and smear anything that ever comes to them, like the slug with her mudsucker her path, which she adores!

09] The same pictures could be given by the snail several more, but for you these are perfect, if you want to consider them for your life. Therefore, I say to you once again:

**Be and act like the slugs, and do not be and act like the slugs again, so you will live like right people!** Amen. (Himm 02, p. 366)

**Symbol: RAIN AS TEACHING FROM HEAVEN – ENSURING SALVATION OF ALL CREATION, MATERIAL AND SPIRITUAL – the incommensurable value of the NR**

29] Thus, even this rain was already an important phenomenon, it goes without saying only for the inner man - since it was indicated by him, and for you alone, an equally tremendous rain of grace from My spiritual heaven into the heart of your spirit. But not only for you alone, but for all, this rain will one day be true, not only for all, as already said, also for the preservation of the earth, as well as for the preservation of the whole creation, this rain came, as you already know, which depends even on the first drop, when and where it falls, that the earth and all creation will be preserved.

30] But again, as already said, not only for this earth and the preservation of the whole creation came this rain, but for spiritual well-known reasons also for the spiritual correction of the whole rebellious hell; for nothing happens in the spiritual world, which does not want to present itself naturally at the same time. And so also in the whole of nature nothing happens without sufficient corresponding spiritual reason. And therefore, if you see such, you can already know in the future how and why this happened.

31] But again not only for all hell, but for the entire redeemed and unredeemed spirit world; for the redeemed as a spiritual gift of grace for growth in My love, and for the unredeemed as a means of salvation from the matter softened by it; for every drop is a golden key to the opening of a dungeon lasting many millions of years; but again, not only for them alone, but also for the whole heaven, that he might get rid of himself and relieve his excess of grace; but not only for the whole Heaven alone, but for Me, so that My Love may again find greater space in ever greater streams and streams to escape My Father's Heart; and yet again not for Me alone, but for you, so that you should see more and more, (Himm 01, p. 183-4)

10] Therefore practice in My love! Be patient in everything and follow my easy commandments! Have many and great joy in my words and believe it in the heart that **it is I who now so abundantly rain the manna out of the heavens**, so it will be easy for you to strengthen your heart in all love and constant faithfulness to me! (Himm 02, p. 100)

**Symbol: the fox symbolizes self-love; the work of the Lord in man – flesh, soul and spirit**

00] Ans.H. asked the Lord for an explanation of the following two verses in the Gospel of Luke (chap. 13:32):

**"And he said unto them, Go, and say to this fox, Behold, I drive devils, and do well today and morning. And on the third day I will complete (my work)! - Yes, I must walk today and tomorrow and the following day; because it is not fitting for a prophet to perish outside of Jerusalem!"**

01 Once again, something so simple is not understood? "O ask your heart once, and you will soon see the sly, domineering" fox Herod "in it, who wants to rule first here today in the flesh, tomorrow in the soul and on the third day in the spirit.

02] It will be the worst thing for him to know that I first judge the flesh by the power of my word, after I have removed from it all unfairness, malice and lust in all things - and then, secondly, make the soul alive through Mine Grace - and then free the mind through My love.

03] So you must be seen today in the flesh, that **the fox of self-love** does not notice it, and tomorrow must be liberated in your soul from all the evil goats that have grown into them of the flesh; and on the third day the spirit shall be liberated to the full possession of the soul and through all of the flesh, so that there may be room in your heart for Me, that I may be there, in this Jerusalem, and nowhere else (which certainly does not send for Me would through the work of salvation Me Himself perfect in man, that man might thereby be completed in himself through Me, and be born again through My perfection in him through and through, ie today, tomorrow, and on the third day, or what is the same: in Meat, in the soul and in the spirit; or in worldliness, spirituality, and in love; or in this life,

04] But what does man have to do with the "fox"? Or what has the visual progress to do with Herod? - See, there is no undirected level that wants to miss its destiny. But it is only in man that freedom appears in the appearance and thereby the manifestation of the spirit in time to the resurrection for eternity. - Therefore, Herod is neither a fox

nor any other animal; but he wants to be as cunning as a fox, without considering that I am even smarter and understand well enough to lure the parents of hell out of the house and then make my covenant with their daughters and abduct them all into my kingdom; and after that no one needs to give an account of what I'm doing, and I do not care much about the fox. Because I am a master and do what I want! (Himm 01, p. 238-9)

**Symbol: water, blood and spirit, LOVE as the master-key**

01] "This is he who comes with water and blood, Jesus Christ, not with water alone, but with water and blood. And it is the Spirit that testifies that Spirit is truth. - (For it is the three who testify in heaven: the Father, the Word, and the Holy Ghost, and these three are one.) And there are three who testify on earth: the Spirit and the water, and that Blood; and the three are together."

To this passage {1 j.05.05,08} The request was made by Jakob Lorber: »Most beloved, holiest, most merciful and all-wise Father Jesus! Behold, there is another hard nut here before us! We can not all become masters of them. - If it were your holy will, then you could uncover it. But only your holy will be done! - Amen. "The answer was:

02] Say yourself, whether you must not be surprised that you are so blind with so much light from me, so that at first glance you can not comprehend such a light text!

02] What is the "water"? - This has already been shown to you on some occasions. - What is the "blood"? - This has already been shown. - And what is the "spirit"? - You have been shown that many times before.

03] But I set the case, it would have been shown to you alone either the water or the blood or the spirit - but since these three are one, you still have to understand the whole, if you are in the right place, namely in the heart, to think impossible! But you are all still knights of the intellect, and then of course it is probably not with such texts, which can be explained only fully and alive in the heart alone.

04] Do you not yet know the "master key" with which alone all the mysteries of the heavens can be fully and completely opened down to the deepest ground? - If you should not know him, I'll have to call him one more time! - And so listen:

05] This master key is and is called love, that is, the true, pure love of your heart towards Me, as preferably My infinite to you!

06] See, these are the real keys of Peter! That's why Peter was asked last three times by Me if he loved Me. (Himm 02, p. 060)

07] O you blind people, see and you do not notice anything yet! - Why does nothing grow on or in a very dry soil? But if the soil is watered, will not countless plants, each according to their species, soon find their perfect nourishment?

08] So what is the water? - Is it not love, which with you on earth is the sole food of all beings and things, just like the life itself?! - Well, what does this natural water mean for another, spiritual water? Have you never heard of the "living water", which means that My Gospel, and especially My Living Word within you, is understood, as it is manifested in a loving heart?

09] But I mean to say more about the "water," but it will probably be unnecessary; for a more perfect picture of My love with you can not be found but the water, of which every drop already has a nourishment and a life in itself for countless beings naturally, as therefore only spiritually!

10] So we would have the "water"! - But now comes the "blood"! - What will be the "blood" after all? - Do not you notice anything yet? - O you blind and deaf! Of course, the blood, the blood, is in the way of the intellect. For the less blood in the head, the brighter the mind. That is why the true scholars often look like unfortunate spirits. - But the heart must have blood! It can not be indifferent to that, whether blood or no blood. For the heart's life is the blood!

11] After all, what will be the "blood" after all? - Now prick up your ears and hear: The "blood" here is completely the same, what the "water" is - again: love - only with the difference, that is understood by that love, of you in your hearts into life is taken up to your eternal animation - so as from the body, the food, which all comes from the water, is received and turned into the nourishing and vital all body parts of blood.

12] So we also have the "blood"! - But now comes the "spirit". - What is the spirit here? - Yes, we do not want to let ourselves be tormented by too much torture before such coming news; and so your ears will sharpen again, and hear what is quite another new thing of the "spirit": (Himm 02, p. 061)

13] Again he is nothing but what the "water" and "blood" are, namely love! But only the living, essential love in you, which is "my spirit," or the eternally clearly-conscious, immortal life in you, which is your very own essence.

14] But what, then, is the "earth" or the bearer of the water, the blood, and the spirit? - Take hold of your nose, you already have the earth between your fingers!

15] What is the difference between "water," "blood," and "spirit," since all three are one and the same love? - Since they are one and the same love, they will surely be one

?!

16] So we would be fine! But now come **the three great "witnesses of the heavens," as the Father, the Word (the Son), and the Holy Ghost, or the Eternal Love in God, or the great living testimony that has become flesh, and dwelt among you and dwells in the spirit even now as "the Holy Spirit of all love and all truth" among you, among you, and as you want it most alive in you!**

17] See, we already have everything! - Only the "sky" is still off us. But I do not want to hold you so stupid that you should not know that under the "**heaven" is understood the eternal love life in Me, the holy, most loving father!**"

18] See, now you have everything: water, blood, spirit; Father, Word and Holy Spirit and the earth and the sky! And all this, I tell you, is one and the same love.

19] Therefore keep to the love, so you have everything!

20] understands all this well! – Amen (Himm 02, p. 062)

**Symbol: bread as the Lord's teaching; particularities of it**

39] See, I still have quite a few bits of bread in the bag of my love for you. Eat only diligently and do not worry about your daily bread! For I have so much of bread that you will never be able to eat it forever.

40] **And my bread still has the property that who has enjoyed only a little of it, which is already full. At the same time, however, this bread stimulates the appetite as well as the satiety so much that one still wants to enjoy more and more of it. And then this bread becomes sweeter and sweeter and tastier, the longer and the more you enjoy it.** - Therefore, be very diligent in eating my bread! And do not worry about the wine, because wine and bread are both for hunger and for thirst. But that this is so, you will always become more and more aware of yourself and so finally reach the highest clarity of this truth. (Himm 01, p. 185)

09] I do not want to touch here all the inconveniences that have already befallen him for such foolishness. All that is said is to show him how far he would not have achieved such harsh inconvenience, if he had at least obeyed the good advice of his very few true friends, who are also my friends, and sat down to **the well of Jacob**, and out of this the same To drink the water of life, and in silent peace would have made a well-fitting visit to Me, his eternal, holy, best father (Himm 01, p. 185)

**Symbol: THE BREAD as THE LOVE OF THE LORD**

The gift of wisdom comes to Me according to the degree of love, which is the true "bread," and the true "chalice," or "My Body," and "My Blood," from which all the prophets, from Moses to the John and from John to Emanuel Swedenborg, and all the wise men learned from My love testify. (Himm 01, p. 16)

03]But as my gift is always a double, namely, out of love and out of wisdom - is not it clear to everyone that only love (descendant) is truly a "bread" to eternal life for the children? The "wine" of wisdom is only given for the suppression of the common sense so that man will see that all his foolish knowledge fails at this "cornerstone," which is a true sour "tartar," a stumbling block!

04]When Jesus speaks to you in the heart and preaches His mercy, you may understand it so that you may come to life. If the Father draws you, even if you would recognize His voice. But when the Spirit of God comes upon you and teaches you wisdom, then you believe, as your mind can not grasp the unreachable height and depth, the mind of God is either in contradiction with itself, or the instrument through which the Spirit has spoken have, be bad and give the word differently, as it has heard the same thing. But do you not realize that by doing so you are contrary to the spirit? (Himm 01, p. 387)

***The true Supper. Symbol: Partaking of Lord's body is doing the work of love.  
The Blood symbolizes the Lord's Word. Born-again means baptized with water  
and Holy Spirit in Lord's Name***

**True Supper {25.04.1847}**

00] Question of the Ans.H.-W .: "Are you (Mr.) only the priests of the Christian denominations entitled to spend in the remembrance of your flesh and blood in bread and wine form, or may also be a humble loving layman To do the same - and all the more so when he enlightens you, realizes that in the Church in which he was educated, idolatry is paid homage, and that the clergy of this church spread darkness instead of light, and see more that their statutes are respected as your holy word of the people?

01]The scriptures only say, "Do this in remembrance of me!" - But whoever should do that in a special sense, nothing is written about it. That this can be

**done by anyone who is born again, that is, baptized out of the water and Holy Spirit in My name, is clearly shown by Scripture, which addresses it to all and not to individuals.** (Himm 02, p. 319)

**02] If that were not the case, the layman would not be able to pray the "Our Father" and otherwise do nothing that is required in the Gospel. For from me only the apostles and disciples have received the doctrine and the commandments. But I have never said to the apostles: "You do that especially, and the believers are not allowed to do it under the most severe mortal sin!" - but everywhere it says: "Do it!" -And that applies to all, whether messengers or students ! For "One is all of you Master and Lord, but you are all brothers! But in love they will know you, whether you are My disciples. "- So it is written.**

**03]Whoever has to do one thing and do it to reach eternal life, do the other as well! For anyone who does not fully fulfill the word that I have taught, is like a fruit that, due to the lack of strong sunlight, could not reach the desired full maturity.**

**04] But as every good Christian can baptize, when a man is capable of the baptism of the Spirit, so it is an even greater duty for every true, truly evangelical Christian, if he can do it, to the brothers and sisters of mine It is only to be remarked that the "pigs" who do not believe in Me and only mock and despise Me should take part in it.**

**05]But I say unto you, Verily, verily, as often as ye who love Me, eat and remember you, and especially when you feed and drink poor brothers in My name, you often receive the right love meal in you and donate it worthily.**

**06] For what you do to the poor, you do Me self! - Do you want to do something bigger and holier? - For me, the Lord, no greater and holier action is known!**

**07]This is the true "Hoc est enim corpus meum" ("This is my body"), that you perform true works of love! For a true love-work in My name is My most authentic, true "body," given to many, indeed to all, not only to the apostles or priests, for the true attainment of eternal life. (Himm 02, p. 320)**

**08] It is the same with the cup, which is there My "blood," that is, My word, which should be poured out to all nations, as the blood to all members of the body, in the first purity and genuineness, that is, as a pure one , genuine, but not as an impure, most sweetened wine.**

**09]Wherever my name becomes truly known in the heart of a love meal, the cup is also enjoyed in spirit and in truth. - Will someone else from you more?**

10]What is better: Love or Host or so-called consecrated wine? - I tell you: Where I am not in the love of men and in My Word, there is no bread and wine! But where I am in love and in the word, I am also as a perpetual eternal supper in every man's heart, soul and spirit - without all priestly consecration! Amen. Amen. Amen. (Himm 02, p. 321)

**Symbol: washing the feet means doing good to each other**

12]But as you congratulate each other, wash your feet among each other as I, your father, **wash your feet daily, ie, do each other good, mentally and physically**, so I will always be with you with emotion of the heart, of the thumb and the index finger. And My sun will enlighten and warm you as a great and living business card. Amen. - I say that, your father Jesus! Amen. (Himm 02, p. 243)

**Symbol: 'northern position' means adverse life position....**

21]So that you understand this, we start at point one. The "Schöckel" means in each person his own naturalness - as man, by virtue of his "northern" (ie, adverse life) position, has begun to humble himself in humankind. For though this mountain is always a high mountain in itself, it is not much more than a hill, given its high neighbors. And as he always has to humble himself, as soon as someone draws a parallel over his head to his neighbors, humility also begins with man, when he sees the high world next to him and says to himself:

22]"I too am human - why are these people higher than me? If I can not become like them, yet I want to be what they are not and can not become easy - that is, I want to be humble and in my humility want to laboriously stir up my inner fire of love. And when it begins to burn, all the evil vapors are driven out by the inner fire, and gradually cover my height so that they will not be looked upon with a vexed eye from a high. " (Himm 01, p. 235)

**Symbol: The kingdom of God as also the garment of innocence are love**

29] For truly I say to you: the sinner may do what he pleases, he may keep the commandments even more severe than the moon his quarters, and the earth their seasons, he may pray by day and by night, and repent on burning iron and may fast and mortify, that all the world would be amazed to see the extraordinary works of his penance - yes I say, let him take off his skin and put on a dead man, and he can have a faith that he Even if the stars make themselves submissive-if he does not have love,

verily, I say, then he will (well) receive his reward, for which he worked and did so; but he will never be harmed with the garment of innocence, because **only love alone is the true garment of innocence.**

30] But whoever, instead of all, has grasped the only, infinitely gentle commandment of love, and has made it alive in his heart, has brought all guilt out of himself through this inner, holy fire, and has completely purified himself in his humility through my love in him. And the so-called "fumes" themselves will be purified by My grace and alive by the Spirit, which blows out of My eternal morning. And so from the purified guilt itself, the garment of innocence will be prepared for those who have found Me not in their faith but in humility and in love.

31] For when it says that above all my kingdom should be sought and everything else is then given as a free gift, then consider **this my kingdom is just love!** Whoever seeks me through love and love, seeks Me in spirit and in truth. And this is "my kingdom."

32] Anyone who has found Me that way has also found My kingdom with Me. And since he has found that, himself says what he should still search for, that he would not have found by it?

33] Love brings everything with it, but only faith in oneself. And many can believe without love, but you can not possibly believe that love can ever exclude the faith.

34] Therefore I say now as always: Grow in love, so you will grow in everything! For love forgives everything and love gives everything! I say this, your father, as the Eternal Love Himself. Amen. (Himm 01, p. 237-8)

*Symbol: gate as one holding Lorber's position (as a prophet of God). Again, his critic by the Lord. Obedience is the way into Lord's Word. The rose as symbol of pure love rooted in obedience or eternal life itself*

06] See, you have requested the topic rather than permission from Me to do such a thing! If I were ambitious with men, I would leave you in the lurch this time, so that you could see **how great a gate you are!**

7] But since I am not like men, and you who do not benefit from your extraordinary stupidity, I will tell you all the time what is right for you, so that you may know it for the benefit of others.

08] Behold, "obedience" is the way into the true, living Church, which is My living Word, written and pronounced from eternity into every man and angel's heart.

09] But the "rose" means the purest, sweet-scented love for Me from the Church of the Heart. But as the master flower grows on thorny bushes, the way into the true church, as the place where My grace is only at home, is also a little more thorny. But for that very reason pure love, whose roots in the garden of filial obedience supply the thorny shrub with well-nourished food, is the highest, most beautiful and most sacred good-indeed, it alone is the eternal, blessed life itself. And who is not spiritual this royal flower? in his heart will hardly enter the great, eternal kingdom of heaven.

10] Obedience is the garden. - The life in obedience are the good roses shrub roots. Although still in the dark, lightless earth, these are the main bearers of the shrub and finally of the flower itself. - But the church resembles the thorny shrub. And the thorns are all the freedom tests and manifold temptations of the world, but at the same time the fire-suckers of love, just as the real thorns on the rose bush are suckers of the electric fire. But the rose is finally the beautiful symbol of love itself! (Himm 01, p. 224-5)

**Symbol: THE SALT AND THE FIRE symbolize THE LOVE OF THE SPIRIT FOR THE LORD, THE WORM means SATAN**

02] And now disclose the explanation:

03] O how weak is your love yet - since you do not understand what the salt, and still less what the fire salt is!

04] See, whoever thinks that salt is wisdom, is still very stupid! Is it not true that you say and teach: Oxygen is the life air in the atmosphere. And if this is not there, you know that the flame of the torch goes out and the fire does not go away in the stinging air. And you also say that if the wood is not dry and has not sucked in much oxygen, it will not burn well and will therefore give little flame. Also, you know that in pure oxygen even burns the iron with light Sprühflämmchen. Yes, you even know that the phosphor is a pure acid and has a greenish-white light in it. - See, you know that! But how is it that you do not know what the fire salt of life is ?!

05] O deaf and blind, hear and see! - The fire salt is nothing but the true love for Me, with which you must be salted through and through, you want to enter into my kingdom.

06] For as salt is the sole life-giving spice to all creatures, and at the same time, through its contracting power, is the preservation of all things-so too is **the pure love of the Spirit for me**, like the fire-salt of all life, the sole sustaining-power of the **Spirit eternal** fief!

07] But just as the oxygen is flammable and causes bright flames and enlightens with the same the dark rooms - so is only true love alone fire and flame and thus also capable of light, **which light is a true light, since it is a reflection of my eternal , true wisdom light is.**

08] And as a stale salt is no use and is not good for the flame, but only makes a foul glow, since its acid has become unfaithful - as well as it is with a balmy love that may not be fanned to flame. It is only a deadly, rotten embers in a closed room, which consumes all salt, but those who are dull of it, death causes.

09] Do not you say to the maid when she smokes your chambers with spices: "Throw salt on the coals first?"? - See, likewise do ye, and cast the **fire-salt of My love** upon your deadly, rotten charcoal, so that the **flame of love** may strike upon them, destroy the worm of death in you, and illumine and warm you to eternal life.

10] For **the "worm"** is **Satan**, and his wrath is the foul glow; but she has no flame and thus no love, no light and no life. Therefore, everyone must be salted with and in the fire of My love, as well as every sacrifice offered to Me, if it pleases Me.

11] Yes, I say to you, you must become the very fire salt if you want to become My dear children! - See, as salt is a spice of food, so shall you also become a spice of My eternal love. Amen! - That's what I say, Jesus, eternal life! (Himm 01, p. 119)

**Symbol: THE WEAPON OF THE CHILDREN OF GOD IS THE LORD HIMSELF**

For be fully assured that My children should never carry weapons, for I am their weapon against all evil. And even if they had to do the same with the children of the world, which is and will happen only seldom, then believe Me, I will also be their father there and a strong God, a sharp, invincible weapon for them.

06] You see, it matters little what you are in the world, whether countrymen, guards of cities, soldiers, princes, kings and emperors. But it depends on how you are - out of self-love or charity or out of my love in you (ie out of love for me and out of it) to your neighbor. After that, your life will be in eternity. (Himm 01, p. 21)

**Symbol: Reading the prophets. The oil represents faith or love**

02] And therefore see, if you read a drop of water from the boundless seas of My grace into the prophet, you must take a strong magnifying glass (namely that of humility) - and then put the drop on the table of your conscience and light a lamp under it with **the oil of living faith**, so that the luminous flame begins to burn strongly. And then over this hot flame of love your table of conscience will have become glowing and its bubbles will rise, then take the magnifying glass and look at the gischenden drop, and you will discover countless wonders in and in him! (Himm 01, p. 22)

35] Therefore, be diligent, since it has become day among you, and **gather much of the oil of my living olive-tree**-so that when a night should come again after the day, you may light a lamp at the time of night, and wait for Me , the groom of your life. For when I come to somebody, I never come by day, but always at night, but only return to a house where I see a soft light of my love burning.

36] Because **love is the true oil of life. If you pour this oil into the lamp of your heart, I will light it with My grace**. And now, when it illuminates the night of your soul, only then will I come as the true Bridegroom of life and dwell in your hearts.

37] Therefore be diligent and diligent! - Amen! - I, the Eternal Love and Wisdom, tell it to you! - Amen. (Himm 01, p. 88)

13] My love is the true, great Last Supper! He who keeps my commandments, which are nothing but pure love, also keeps My love, which is there, that he truly loves me.

14] But who indeed loves Me, who truly eats My flesh, and drinks my blood in the true sense, which is all the true bread, and the true wine of the heavens, the angels, and all life! Truly, he who will eat of the bread and drink of the blood will never starve and thirst for ever!

15] And now a word for one!

16] Behold, thou one, this My Body, and that My Blood is to you also the highest tie of your physical life with mine! Eat and drink as much as you like! I tell you, you will never overeat and overdo yourself! Because this bread is constantly filling and yet always produces a greater appetite, as this wine always a greater appetite!

17] If you do such a thing, when the "Bridegroom" comes, you will have plenty of oil and will gladly be received by the Bridegroom. For my love is the true lamp oil of life, which is also a true anointing of the still weak flesh to the living resurrection!

18] What good is the lamp for the sole wick, who is there a willing spirit, if he lacks the oil of love? - So just mess with the oil! The wick is given to you with the lamp. But you have to get the oil from me early on, before it gets too late. (Him 02, p 003)

03] Nevertheless, they are a little dark for a somewhat weak mind. Therefore, I want to give you a little lamp for your day, filled with the gracious oil of My love. This lamp will enlighten you so wonderfully on such texts that they will appear to you as if they were lit by the sun. - And so listen! But that is, and therein is the lamp: (Himm 02, p. 188)

**Symbol: the Easter lamb is the pure love for the Lord in the heart; love is unifying, wisdom of the mind is dividing**

**Hold on to love! {04/12/1841}**

00] "And he said to them, 'My heart has longed me to eat this Easter Lamb with you before I suffer. For I say to you, from now on, I will not eat it until it is completed in the kingdom of God. " {Lk 22, 15 u. 16}

01] That you still do not understand such things, which are easy, is because you are still more and more attached to the wisdom of your mind than to **love alone, in which you unite everything and therefore find everything superfluously** - while **in the foolish mind-wisdom everything is thus scattered and destroyed, like the stars in the infinity, from which nobody can see with his understanding, how and what they are and what is in them.**

02] **Therefore take your refuge for love, for your sole love, keep to it! It alone is the perfect focal point of all infinity, as well as eternity and the whole depth and infinite perfection of God! If you have truly grasped the love, and this you, then you can experience everything and understand things, of which no wisdom was ever dreamed!**

[03] And that's what it is, too, when I said to them, "My heart has longed me," or, "**Love, My love for you, compelled me to share love with you before this My love takes account to hold with the world, and that will give back yours to receive what is yours, which is the true eternal life of and through the same.**"

04] And so the following is one and the same: "From now on I will not eat it until it is completed in the Kingdom of God!" - or said to you hard of hearing in German:

"From now on I will not eat any more than after the judgment of the world or of the prince of the world in the kingdom of God, which is the kingdom of love or the rebirth of the spirit."

05] But the true Easter lamb is the pure love of the heart for Me, whereby the heart becomes an abode of the saint Spirit.(Himm 02, p. 004)

*Symbol: the forest stands for doctrine; the trees for representatives of it, the grass as the followers (confirmation of OT and NT, Justinus Kerner). The fire of judgement – a blessing for Lord's faithful*

17] O do not doubt, you my scribe! So it is! And once upon a time many will come to My Domain and will call My Name (without inner penance). But truly I say to you, they will not be let in. And, behold, there will be a lot of blaspheming and cursing, and many will cling to the wood of my forest to ruin it for revenge. Only the pith of my solid wood will never reach you. And so, as soon as I let the trees of my forest be cleansed, behold, I am a good forester and will be able to repair the branches again.

18] And that I tolerate this and make self but no interventions in the other property, happens that one day, as already said, My enemy can not accuse me of the slightest injustice. Therefore, I also seek no one (with coercion and violence) and do not want to talk someone to Me, but who is coming, I seeks and pushes at the door of My area at the right time, and screaming loud and violently throbbing and tearing at the I want to open the door to my door and take it up. (Himm 01, p. 279)

11] All the "game" and especially all the "trees," the "grass" of the evil forest, as well as the supporting "ground," are among the possessed and are under the number two.

12] Such will heal hard! And the "trees," the "grass," and the "soil," as the serfdom of Satan, certainly not; for such have already established themselves in all things, and are firmly in all falsities from Satan's evil; woe to them, they will not escape the soon after world fire! But the "savage" will still be given a short time of grace, but at the time of hurry and at the time of the flight that follows, hear, no one will be heard any more and will be admitted into My holy spot!

13] But as far as the Old and New Testament and the Kerner and Eschenmayer-

possessed are concerned, these are to be understood as those "Trees of My Territory," to which the said refugees cling, in order, if possible, to spoil them. But these ("trees") have nothing to worry about, because they will not be harmed by their soul. For I myself will protect the mark of her life. (Himm 01, p. 282)

08] But **the trees of the world** and all the facilities that have so far set the world to its supposed calm and carelessness will soon be the most vicious shipwreck. The lords of the earth should recognize that I am still the Lord and will draw a line through all their bills!

09] Understand this! But do not be afraid! Because you belong to my planting school too. And **My fire** can only enliven you, making you more blessed, more and more, and not killing, like those who want to strangle me on the side, want to rule, and give laws to My children, who did not create them and to whom they gave no life. - Woe to them, if they take My fire! That will give them a bad time!

10] Now be blessed! - Live moderately! Do not drink wine and beer among each other, but a good wine only, so you will protect your flesh from disease and your soul from carnal sense greed, I tell you as your greatest friend. Amen. (Himm 02, p. 435)

*Prophecy of the Lord sending an angel to proclaim Lord's arrival and clean the earth of weeds. Symbol: The sickle (as also the protective oil) and the censer at the Second Coming are 'the sword' and 'the sharp gun' as the Lord's word. The door receiving the oil is the heart of man*

11] But where any new societies wish to be formed for such earthly entertainment purposes, I only say: they will not persist much longer, whatever their statutes. For I am standing at the door and am overloaded with all sorts of statutes for such societies and will send before me an angel, who will proclaim My arrival and cleanse the earth with his sharp sickle of the weeds, which was always obstructive of the free growth of my wheat,

12] And this angel will also have a great censer of smoke, and will make a terrible smoke with it all over the earth, so that all the plague on it must perish in the smoke. - But understand well what is meant by the "sickle" and the "Rauchfasse"! For whoever does not possess wisdom should know that **the sickle signifies the "sword" and the censer the "sharp gun."**

13] See, with such statutes, I will immediately and immediately visit the world of their entertaining societies and many other evils that have arisen as a result. However, my angel with the sickle and the smoky cup shall spare the houses of those who have sang doorposts of their house with the words of My love and My mercy. **For my word is a great mercy for him who receives such, and is a good anointing oil for the doorposts.** The angel at the door will try if she creaks on the post. Where she creaks, the angel will tear down the house to the ground. But as it rises gently, the house will be spared, and for this reason:

14] When I come, I will come like a thief and quietly sneak into the house. Therefore, all posts must be well lubricated. For where the door creaks, I do not go in there. - **But the heart is the door!** - If this full of fear, full of impatience, fear and grumbling, infidelity, ambiguity and such vices will inevitably have to reveal to me at my arrival - hear, then the "thief" will leave immediately and not move in through such a neglected door! And even less will he ever turn more than the great statute-holder of eternal life! (Himm 01, p. 268)

**Symbol: the wool of Lord's lambs is the living faith; eternal life is love**

**But the "wool" is a living faith,** there is the light from the flame of true love. **But love is eternal life.** - And I wish all this to Marie H., like all, today and always and forever. Amen. (Himm 02, p. 258)

**Symbol: The Sign of the Son of Man is the newly awakened love, and heaven is the whole truth of the faith from the word**

08] But it is to be understood by <sup>a</sup> **'heaven': the whole truth of faith from the word, which is the 'church' in its authenticity.** { <sup>a</sup> [Mt.24, 30](#) ; [Mk.13,26](#) ;[Lk.21,27](#) }

09] **But the <sup>a</sup> 'sign of the Son of Man' is the love newly awakened in this Church, with all its heavenly attributes, as mercy, patience, gentleness, humility, resignation, obedience, and toleration of all ailments of the cross. See, this living token of the Son of Man will appear in the sky of the inner, eternal life, and will not kill, but liven up excessively.** { <sup>a</sup> [Mt.24,30](#) } (Himm 01, p. 338)

**Symbol: Interpretation of the 'Coming Again of Jesus on the Clouds of the Sky' {Mt.24,30} – Son of Man is the living Word in the human heart, clouds of heaven represent the infinite wisdom in these words**

11] These are only then turn their eyes because they see the <sup>a</sup> 'Son of man coming in the clouds of heaven with power and great glory' - which is the living word in the human heart or my eternal love in full Bestande and therefore 'of great power and glory'. And it is the 'clouds of heaven', the infinite wisdom even in these living words. - See, that's the brief understanding of this text! { <sup>a</sup> [Mt.24 , 30](#) ; [Mk.13,26](#) ; [Lk.21,27](#) }

12] But the 'clouds' will take on the Self in My Kingdom and will be your home forever. That is to say, only in the highest bliss you will fully understand the great power and glory of the Son of Man. (Himm 01, p. 338)

**Symbol: East may stand for the inner living Word of God and through it the understanding of the Scriptures, the star is the love-light in this word, Orion is the love of God, 'the big dog's fire' represents the great fidelity of this love**

00] (Lorber :) In "The Household of God" {jl.hag1.001,12} is to read: ' There is already a star in the east, which will break the path for Orion. That the fire of the big dog will consume them all! '

What is the East, what is the star, and what is the Orion, what is the fire and what is the big dog? Who are they who will consume the great dog's fire? "

01] (Jesus) The "East" is the inner, living Word and through it the true understanding of the Holy Scriptures of the Old and New Covenant.

02] The "star" is the love-light in this very word.

03] The "Orion" is the love of God. (see also Job 9:9,Job 38:31, Amos 5:8

04] The "big dog's fire" signifies the great fidelity of this love, because the dog is a sign of faithfulness.

05] But those who "consume the fire," or put to shame, are the world-men.

06] So in other words the sentence above means nothing other than: The love light of the new word will break the divine love. And the fidelity of this love will put to shame all wrongdoers, all unbelievers and blasphemies. Because the East is free, and the star of love is already high!

07] That's the easy understanding of these slightly higher words. But since I have now revealed them even more, they should all the more be respected! Amen. (Himm 02, p. 121)

## **Symbol: REVELATION OF JOHN**

### **The Time of the Three Animals of the Epiphany {07.05.1841}**

00] Question: What does Offb. Joh., Ch. 13, verses 15-18: "And it was given to him that there was the spirit of the image of the beast, that the image of the beast even speaks and causes those who do not worship the image of the beast to be killed. And it causes all, the little ones and the grown-ups, the rich and the poor, the free and the servants to make a mark on their right hand or forehead, so that no one can buy or sell without the mark with the name of the animal or the number of its name. Show the wisdom here! Who understands it, calculate the number of the animal, because it is a human number. And his number is 666."

01 In my name, just write, I know what you're worried about!

02] For very distant things, your "extended eyes" are not enough to see them. For medium-distant objects you see nothing, because they are too close to you and therefore also offer too little interest. (Himm 01, p. 346)

03] These verses of Revelation are graspable with your hands, and you may not grasp them! - Yes, the easier it is, the more dull you are! - Next time ask for what seems to be the easiest! Truly, you will certainly become more humble than by these present, oversimplified four verses! - And now you have eight:

04] For the moment in this chapter there is talk of three animals: **first the main dragon, secondly the animal that rises from the sea with seven ten-headed heads, and thirdly a lamb-like animal with two horns on its head.**

05] Who **the chief dragon** is, you will already know, after I have told you so many times, and especially in the "twelve hours" (see "Gifts of the Sky", page 306 ff.jl.him1.306 ff), have made sufficient report from My archenemy.

06] But if you want to recognize **the second animal**, turn your eyes to the nearby **self-love, and you will find all the attributes confirmed in it! It rises from the "sea" of all avaricious desires and has "seven heads," that is, for each commandment of charity a separate one with "ten horns," by which the one and the other are equally striven towards all ten commandments (Moses) , - A "wounded head" is the everywhere punishable theft and robbery. But does that harm the animal? Oh no, for this wounded head is completely healed by all the political laws of state and commerce. And so the whole world lives under such laws and acts accordingly - and thus mocks the lamb and his commandments daily.**

07] **The third animal rises from the earth, looks like the "lamb," but also has**

"two horns." - What is that? - I tell you, this is closest to you! - It is the very supportive and in the end even idolizing industry of the aquatic animal, which with its two horns strives straight for the (main) commandments of love! - So that's it, just look at America and England, etc.!

08] How cruel this third animal is such industry is shown, for example, by the cruel child maltreatment in the English and American factories, since they often have to work from five o'clock to more than nine o'clock in the evening, constantly standing, almost half naked, and that often already from their own eighth years of life. They are not given any lessons except for their industrial slavery! (Himm 01, p. 347)

09] O, if you could see the nature of industry with Me and through Me, you would say, "O Father, that's the dragon itself!"

10] Does not this third animal practice all the violence of the second animal whose head wound was healed? And does not it make that almost from all the earth, that is, at least from its chief dwellers, the second, wounded animal is totally worshiped? Is not there spoken by worshiped kings, princes and other (industrial) founders and inventors everywhere? Are not monuments erected around the world? Does not it make the greatest signs and make the fire fall from the sky, ie does it not quite reasonably teach the blind man, as if such diligence were the very essence of all religion and the worship of God most worthy of worship, and not even the best worship ?! - What a barbarous robbery of the fire from heaven, to make man believe that I may also be worshiped by abomination! (But only a very short time this still works!)

11] O behold the seduction of the inhabitants of the earth! The image of the animal with the sword wound of all political justice is now fully alive! The people were forced to raise this image with their blood! And now it's glaring and talking and commanding, killing and being worshiped by all the worms and sycophants who are therefore called "scholars" and "journalists," and still by a myriad of blowflies (punters) who must have something of everything to do so without working, earning something.

12] But now dare someone not to worship this animal - so he will soon realize how much it has beaten worldly for him!

13] But this is the "spirit" (or "life") in the image of the beast, that self-love and greed reached the highest peak in all the world's great, that is the full 666, whereby the self-love is equal to 600, the stolen celestial fire equal to 60 (ie the divine commandment is used tenfold for selfishness!) and charity finally only

**equal to 6 (ie the most perfect slavery applies)! - Instead of giving for 1 Hundred, one calls for 1 Hundred! (Himm 01, p. 348)**

14] See and understand now **the designation of the "right hand" and the "forehead", both among the great and the little, the rich and the poor, the free and the servants!** Is not it the domination, either by power or worldly sense? - Tell if someone can do without this drawing !? What applies without this sign man to man? - Truly, I tell you, if any one of you has any daughters, will he give them to an "unsigned person," or will they demand an "unsigned one"? **Can someone, if he does not have a sign or receive an office from the beast, still make any kind of happiness ?!**

15] You yourself are »designated« - except for My servant, whom I have received with great difficulty until now unmarked. But I say to you, if I would allow him to ask one of your daughters, you would look at him with strange concern and kindly advise him to abstain from it, since he does not want to do so because he is not "designated"!

16] But if you do such things with one whom I made you a luminary in the night of nights, what would you do first, if another "undesigned one" insists on demanding such from you? - I say: You allowed the daughters to be walled in alive - well understood!

17] I think that the "label" should be pretty clear to you now! Who can now buy and sell without this sign?

18] **But the "42 months" are soon over, as the commandments of charity have been applied more than 5 times 7 times to self-love.** But I tell you, I seek to extinguish the "sign" through the fire of my love, then you will reach the true, inner life!

19] **But this is why it is so difficult to get to and from inner life right now, because the "sign" burns everyone out into the world (ie drives them into the world and their mirages). Therefore, let Me burn you from the world of the beast through My love, and you will find life, now and forever!**

20] This is what the saints, great, first, and last speak. Amen, Amen, Amen! (Himm 01, p. 349)

*Bible : Prophet Obadiah, chap. 1; The world using the Lord's teaching for evil [04]; The greatest whore( [08] on to [12]) and her fall; Symbols: rocks means wrong meanings, rifts means inextricable secrets, high castles means the exclusive religious power; Edom means the false love, Esau means the false*

**light, Teman (Teman)** are the theologians/ apologists (of the whore); **Samaritan race** stands for the Roman church ([22]-[24]), **Jacob** may stand for the faithful Christian communities before Protestantism or the ones converted by love ([21] – [24]; [37]-[38]; [40]) and **Joseph** for the enlightened believers/ converted by wisdom ([37]-[38];[40] ), **Benjamin** stands for the most loving believers who will posses the mountain Gilead or the power of the living Word in them or the highest love and innocence heaven; **Judah** (Lord's 'confessors') may indeed stand for Protestantism ([25]-[26]), **drinking on the mountains means using the Lord's Word in support of the worldly power, the cities of the south means the actual wisdom and love of the Lord (?)**([42]); **punishment/ judgement means true repentance** ([44]); **At an individual level Esau signifies worldly, while Jacob or Israel means spiritual.**([46])

#### Interpretation of the Prophet Obadiah {06.05.1843}

01] The prophet "Obadiah," that is, the prophet of the present and the future, or: the prophet of the external and internal, as well as **the external faith and the inner love**.

02] "**Of the Edomite punishment and the Israelites redemption**" (heading of the prophecy of the Obadiah in the Luther Bible), that is: **of the judgments of the world and of the release of the children of the love of God, or of the human beings depraved and of the glory the true worshiper and lover of the Lord God Zebaoth in Jesus Christ, as well as: on the accession of the universal Church and its servants and the resurrection of the true, living Church in the pure love of God, the Lord in Jesus Christ.**

03] 1st verse: "This is the face of Obadiah. Thus **says the Lord of Edom**: "We have heard from the Lord that a message has been sent among the Gentiles: well, let us argue against them!" {Jn.01,01}

04] This is the light of the present and the future, of the outer and the inner, of the worldly faith and the inner love light in the Lord! So **the Lord bears witness to the world and its unjust, loveless works!** We children, in the light of the love of the Lord, know from Him that **the world turns the mercy light of the Lord into evil, miserly, selfish, and hurried, and does not respect the Lord in the least of His own will, but makes of Him only a false, bad commodity to sell them to us as real**. Good for us, and all love and adoration to the Lord, as He has told us such! Let us therefore open ourselves in our hearts, filled with the love and grace of the Lord, and **fight against all that is of the world and not of the Lord!**

05] Verse 2: *Behold, I have made you low among the Gentiles, and much despised.* {01:02}

06 Hear the world! You are judged! Your love is a cold furnace in the winter, and your light has become the strongest darkness, and all the action, bustle, and screaming is like a drunken donkey dancing blindfolded on the ice to the laughter of the onlookers.

07] 3rd verse: "*The arrogance of your heart has deceived you, because you dwell in the rock of the cliffs, in your high castles, and say in your heart," Who wants to knock you to the ground? "*" {O.01,03} (Himm 02, p. 193)

08] Your wondrous divine authority has removed your heart or love from Me and filled it with arrogance, pride, anger, revenge, harlotry, and all judgment, as you, as the most whore, also judged and judged the most in your own sense - because you believed that you had a right to do so, because you have mysteriously constructed your loose being on My Word, misinterpreting them as on rocks and rifts (wrong sense and inextricable secrets) and set you more deceptively and shamefully you have the throne of My exclusive power ("high castles") and speak of the robbed throne: "Come to me! Because apart from me there is no salvation, no love, no grace, no mercy, no light and no life! I live alone on the rock,

09] Verse 4: "*If you go straight up like an eagle and make your nest among the stars, yet I will bring you down from there, saith the Lord.*" {Obad.01,04}

10] I your Lord and your God now thunder thunder into your long already blocked ear and into your hardened to the stone heart from all sides: If now you also want to raise (by appearing) by all sorts of arts and want to preach light and in Passing all toleration and giving up all your keenly seeing magistrates and wanting to contract all the wise men out of Me and building a dwelling among them in the realm of My mercy light, **I will still, for your old fornication, take you and throw you down into the depths of your unflat , Do what you want, but I will never look at you in your way and will never recognize you in your robe, and your nest shall remain a living deposit of your fornication!** - So I thunder, your God and your Lord!

11] 5th verse: "*If thieves or robbers come upon you at night, how shall you be destroyed? Yes, they should steal enough! And if the wine-makers come upon you, let them leave no trace to you!*" {Rev.01,05}

12] In your great night, I want to awaken your way in your womb and give many holy faces. These are to clear your old veil and show you to all creature in your true light and wretched, angry condition! How will you meet My brightest light

from the heavens out of your most horrible night ?! - Yes, I say to you, these will strip you of all your precious clothes and you will stand naked before the whole world as an old, shameful whore and adulteress, illuminated by My mighty light! Your treasures of great value, which you still keep hidden, will be taken from you. And at the time of the great harvest in My vineyards on the other side, you should not even be left with a glimpse of the street boys, but you should be satisfied with the sands and quench your thirst with the dry moss! (Himm 02, p. 194)

13] 6th verse: "*How shall they seek out the Esau and seek his treasures?*" {Jn.01,06}

14] O how shall you be searched there, thou Weltbuhlerin (Esau)! And how will you find yourself in all your corners? - But you should not find anything in you! Because what you had from Me, has been taken from you, you heathen queen! You will be tested for nothing! Because they are going to search you, they should not find anything in you.

15] Seventh verse: "*All your own allies will push you out of the league; the people upon whom you put your comfort will deceive and overwhelm you; Those who eat your bread will betray you before you know it.*" {Jn.01,07}

16] All of your followers, whom you have tied to your own with your long double tongue of power, will hate you in their hearts. **And those blind people you build on like a rock will outwit you with the power of their night and take away all your power.** Even your consecrated servants, servants and mercenaries, so your jurors and the anointed ones, will reveal you to the whole world and show you to the people how you are in your kind of folly, full of lies and deceitful. But you should not even notice how they will do it to commit the long-deserved high treason to you.

17] 8th verse: "*What is it, saith the Lord, I will at that time destroy the wise men of Edom and the wisdom of the mountains of Esau.*" {Ob.01,08}

18] What is it? - So the Lord is thundering: You thought you were invincible, because you pushed yourself into the hands of the rulers of the earth and they took you into the weapons protection! And you think I will not be able to hurt you because you also have a lot of wise people and a lot of pigtailed who speak for your eternal right !? - I, your Lord, but at this last time will make your wise men fools, who shall know all the world at first glance, and all your splendor to the universal world! Then you can see what you have there for a future situation! - So your false love (**Edom**) and all your false light (**Esau**) should be forever destroyed. (Himm 02, p. 195)

19] 9th verse: For thy strong ones shall be quarreled at Theman, that they may all be exterminated by murder in the mountains of Esau, {01,09}

20 **Thy strong ones in the word** (to **Theman**), which are themselves But I do not want to hear a single syllable from God, but all have **their diplomatic teaching of God from the world, I want to frighten in their world conscience.** And when they will hold a council of their doctrinal wisdom, I will just beat them to the very top of their wisdom and destroy them from the weakest of My (truly) wise children in the cradle of My love, mercy and compassion!

21] 10. Verse: "for the sake of outrage committed against your brother **Jacob.**"

22] And that is what I want to do for the sake of the great outrage which **this "Samaritan race"** has committed on Me and My Word.

23] Verse 11: "*At the time when you stood against him, when the strangers led his army captive, and foreigners came to his gates, and threw the lot over Jerusalem, you were like the same one. Therefore thou shalt be put to all stain, and be eternally exterminated.* {{1:01,10}}

24] You were always the worst of the heathens. If you also fought violently against them, because they trampled My Word and in their place used the dark paganism and attacked my tiger like my word, yet you are nevertheless, in the possession of My Word, not only completely equal to them, but much more annoyed as they.(Look at the wars in Constantine's time and then the Crusades!)  
- But I say to you: For that very reason you shall be exterminated in your effect forever! You should count your confessors on your fingers and you ought to be guilty of all the world!

25] 12th verse: "*Thou shalt no longer see thy pleasure in thy brother in the time of his misery, and thou shalt not rejoice over the children of Judah in the time of their misery, and shall not speak with thy mule too proudly at the time of their fear.*"{}  
Ob.01,12 (Himm 02, p. 196)

26] So far you have rejoiced, so you saw My confessors (anti-immigrants, Protestants, Huguenots) in some misery, and blamed everything on them as guilt of their heresy, and called the one "just chastisement," and joined in hymns of praise, if by virtue of your lust for revenge and the list of thousands of my confessors have been killed. But in the future you should never have that joy! Thou shalt not rejoice over the trials of mine, and thy messengers shall do nothing with them in the time of their trial.

27] 13. Verse: "*Thou shalt not enter the gates of My people in the time of their*

*misery! Thou shalt not send against his army in the time of his misery . » {Rev.01,13}*

28]Thou shalt not enter the secret light of mercy at the time of the visitation of my confessor! With disgust you shall be filled with My mercy, love and mercy for My confessors! If they are starving and fasting on worldly things, then all the pleasure should pass away to rejoice over My confessors! When they are purified by Me, even there your preachers will become great stalemates before them!

29] 14. Verse: "*Thou shalt not stand by the wayside to murder his departed ones. Thou shalt not betray the rest of him in the time of fear.* {{1: 14-14}}

30]If you want to go to the ways to catch in your net the weak of my confessor, you will not be allowed to do so! And if you turn to the courts of the kings, then you shall be rejected in your treacherous demands at the time of the conversion of my confessors!

31] Verse 15: *For the day of the Lord is near to all the Gentiles. As you have done, it shall be done to you again, and as you have earned, it shall be on your head again.* " {Rev.01,15}

32]Behold, my day of grace, of light, and of love has come over my own; but as a day of judgment over all the Gentiles, and even more over you. As you have done with others, let them do it with you! And your long well deserved reward should come over your head!

33] 16. Verse: *For as you have drunk in My holy mountain, so shall all nations drink daily. Yes, they should suck and devour it, so that it was as if there had never been anything!* " {01.16} (Himm 02, p. 197)

34] **But as you have falsely and maliciously supported your world power on My Word and have given you great honor, gold and gems - likewise your "heathens" should do to you and suck you like bloodsucking right down to the last drop of life! Yes, they who have become "heathens" through you, are to fall on you from all sides, and devour you completely, that you should be thither as if you had never been.**

35] 17. Verse: "*But some shall be saved on Mount Zion, which shall be sanctuary, and the house of Jacob shall possess its possessors.*" {Rev.01: 17}

36] **But of the confessors of My Word who are in the faith, those who live by their faith will take Me, the Lord, in the love of their hearts, become the living words in them, and thus the complete rebirth of the Spirit. But then they should also come to a spiritual office (sanctuary) and My living Word. The house of Jacob should become her own faith and love justice, and therefore possess the house of Jacob its owners.**

37] 18. Verse: *And the house of Jacob shall be a fire, and the house of Joseph a flame. But the house Esau straw; that they will light and consume, that nothing remains of the house of Esau. For the Lord has spoken it!* {{1:,18}}

38] The living Word will become a fire in the hearts of those who will possess it, and a luminous flame to those to whom it will pass from the mouth of the owner, in whose light they shall look like the owner, the great miracle secrets of My kingdom! But all human, worldly word should be against it like an empty, dry straw; so too all studied sermons and pulpit speeches - when the "house of Jacob" and the "house of Joseph" will come over the "house of Esau"! And there should be nothing left of the Esaus home after the fire. "For the Lord has spoken it," that is, such a thing will certainly happen, here eternally in time and on the other side!

39] Verse 19: *And they shall be at Esau mountains, and in the grounds the Philistines shall possess. Yea, they shall possess the field of Ephraim and the field of Samaria, and Benjamin the mountain of Gilead.* " {Jn.01, 19} ]{1:19} And [they of] the south shall possess the mount of Esau; and [they of] the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin [shall possess] Gilead. (Oba 1)

40] Those who are in the light of the inner, true wisdom will also subjugate all worldly wisdom and ultimately destroy it. But those who stand in the fire of love, that is, the real owners of the "house of Jacob," from which the "house of Joseph" emerges, will take in abundance the false prophets, teachers, preachers, orators, and legislators who are servants , Servants and gentlemen in the house Esaus! Yes, they will possess the kingdom of love and the kingdom of grace out of Me, that is, the kingdom of heaven - and the "house of Jacob" the second, the "house of Joseph" the first or lowest heaven of wisdom and grace. Benjamin, however, or: the pure love for Me - the mountain Gilead, or: the power of the living Word out of Me in them, or: the supreme love and innocence heaven.

(Himm 02, p. 198)

41] 20th verse: *"And the captivity of this host of the children of Israel are among the Canaanites to Zarephath, and the exiles of Jerusalem who are in Sepharad, shall possess the cities around noon."* {Ob.01, 20} {1:20} And the captivity of this host of the children of Israel [shall possess] that of the Canaanites, [even] unto Zarephath; and the captivity of Jerusalem, which [is] in Sepharad, shall possess **the cities of the south**. (Oba 1)

] 42] But the so-called "heretics" most hated by the worldly priests and world priests, who are therefore called because they have taken the pure gospel instead of the world religion and the Tandel market, and now only as tolerated here and there among the Canaanites are made as well as the "Old Believers," which have

remained always at his word and live entirely unnoticed now (the "schismatics") are to be awakened in the wisdom and love that is. "**cities refer toward the south**"

43 ]Verse 21: *And saints will come up to Mount Zion to judge the mountains of Esau! - So the realm of the Lord shall be.* " {Ob.01,21} {1:21} And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

44] **And it will be placed on all sides, that is, from all faiths matching, powerful awakened in the spirit owner of the living Word of Me, on Mount Zion come and light a new light to all the world and thus judge them in their boundless folly and bring them "punishment", that is, with their light to true repentance and repentance.** (Himm 02, p. 199)

45] And that will be "my kingdom on earth," or I as the eternal king among my faithful followers, lovers, children, and true worshipers of My name in spirit and all truth. **And death will lose its rights, where the king of life will reign - that is, the death of the spirit, but not of the flesh.** For this must be killed if the spirit is to come to life, since it is the original original sin of the immortal spirit, that is, an heir of Satan - but only to be sustained by my mercy for a short time!

46] So that is the understanding of this Prophet in worldly and spiritual terms, generally considered! - But all this also has a special meaning for every human being. Whoever wants to grasp such a thing, take his "worldly" under "**Esau**" and his "spiritual" under "**Jacob**" or "**Israel**," then he has it entirely applicable to himself. - This is also to be considered! Amen. (Himm 02, p. 200)

**Bible: Psalm 139:23 – Adherence to the world; The world's progress in making evil appear as good. Example of marriage-addicted people**

Explore and guide me! {08/09/1843}

00] Psalm 139: 23f: "**Search me, God, and know my heart, test me, and know how I mine! And behold, if I am in a bad way, and guide me in the eternal way!** " {139:23} Search me, O God, and know my heart: try me, and know my thoughts: {139:24} And see if [there be any] wicked way in me, and lead me in the way everlasting (Psalm 139)

01] As for these verses, they are easily recognizable, and their meaning is too open for me to give a powerful explanation needed! - Truly, here I would like to say to you also: How long will I still have to endure you in your ignorance? How long will I have to preach to you so that you become more sensible?

02] But do you know what the reason is, why you still do not understand such easy-to-understand passages? - See, **in your not inconsiderable lukewarmness of the love of the world and in the still capable portion of world dust, which sticks to you still versatile!** - **You are probably diligent in writing and reading, but not**

**immediately in action - so you do not like to see the differences between the spiritual and the worldly bright, both with you, as well as with your much more secular than spiritual family!**

03]Behold, the world is very supple and imaginative, and knows how to merge its dead things so cleverly with the spiritual-seeming, that you regard it, if not as spiritual, but as quite innocuous! - **But that is not so! - And I say to you: The worldly is nowhere and never more dangerous, as it seems so inconspicuous, quite innocuous and very meek and petty!** (Himm 02, p. 236)

04] For if it occurs garishly, then even a blind man sees it and can meet it. But if it occurs in very quiet and innocent seeming degrees, then it is a creeping poison, which never omits its victims and pulls them down safely to the ruin of eternal death! It resembles a vampire (vampire), who fills his prey in a very sweetest sleep, and then, undisturbed, sucking out the last drop of blood!

05] And, behold, David knew only too well this superfluous condition, which is why he also exclaimed: "Explore me, God, and recognize my heart, test me, and know how I mean it! And see if I am bad, and lead me by eternal means. "

06]Because "**explore me, God!"** Means as much as: enlighten me, God, with your grace! - And "**know my heart!"** Means: See, what is at the bottom of my life, whether worldly poison in the dress of the spiritual, or really spiritual? - And "**know how I mean it!"** Means enlighten me, so that I have a right understanding and thus recognize how my present understanding is ordered!

The same is true of the 24th verse, which means: "**And behold, if I am in the way of evil"** - that is, let me see which way I am going? - »Guide me in an eternal way« but still means visibly: Let me recognize the purely spiritual ways to eternal life and walk!

08]See, that's the very easy understanding of these verses! **But if the exceedingly spiritual and just seer David, the man close to my heart, had such respect for the secretly creeping "world" and so sometimes did not know how to take so many innocent appearances of the world how much more is this necessary for you in the present time, when the world knows how to gloss over even its most vicious acts of evil, that they appear quite moral and in the greatest order!**

09]**Which one of you will reprimand a marriage-addicted young man or a maiden like that?** - In front of the world such is cheapest! - But see, not so it is with me! Because who is not alive before my addictive, he is a world geiler, and the Virgin is a disdainful whore to me! For whoever can always forget about something fleeting of mine for even an hour, he is not worthy of me, and I truly

**turn my face away from him and do not look at him until he sacrifices everything to me, what he does Has. For I am God on whom everything depends, and know why I created man! (Himm 02, p. 237)**

10] But if the potter does not get a pot, he knocks it. But I am the Creator and also know what I will do with the unruly vessels. - Understand such! For I, the Lord, say it to you! (Himm 02, p. 238)

***Bible: The Holy Spirit Is God's spirit of love and wisdom***

11]"Keep for another ten days, then I will send and give you the Holy Ghost. **I will not send and give you a strange spirit, but I will send and give you my spirit of love and wisdom,** so that you may become powerful through it, as I was mighty among you through the Father, who sent Me in His Fill to you from the height of all the holiness of God.

12] But **as the Father is in Me and I in Him and we have been one from eternity, so also you and My Spirit will be one in you to the end of the world.**

13]I will now visibly leave you, and you will no longer see Me with the eyes of your flesh. - But in My Spirit I will stay with you until the end of the world. And **this My Spirit will guide you in all wisdom and will give you all that you ask for in My name.** [...] (Himm 02, p. 209)

14] Therefore I can not stay among you henceforth, but for the sake of your eternal salvation I must ascend to the heights of my eternal dominion, so that I prepare for you a permanent abode in the realm of the heavens.

15] Now you can not yet see where you will draw Me; but when your hour comes, you will also be able to move to where I will go.

16] But when you have come upon the Spirit of Me, then go forth to all the lands of the earth, and teach all the nations what I have taught you and what you have seen, and then baptize them in the name of the Father, the Son, and the Holy Spirit in you.

17]And those who will accept your doctrine and be baptized by you, as I was baptized in the river Jordan of John, will also soon come upon Me from the Holy Spirit and will testify of Me in their hearts before your eyes. "

18 After these words the Lord breathed to all His apostles and said to them,

19 "This is My spirit! As I breathed a living soul into Adam's nostrils, so I breathe in you My living spirit in advance, so that you should not stand for a

**moment as orphans!**

**20] So take this My Spirit, so that you may know who is there, a sinner!** To the penitent, this My spirit will forgive the sins in My name; but the stubborn, My spirit in you will be denied sin. Likewise do you in My name!

**21]** So dissolve and bind on earth - and it will likewise be dissolved or bound in heaven!

**22]** But judge no one and condemn no soul, ye do not want to fall into the vengeance of the revenge of the world too soon! (Himm 02, p. 210)

**Bible: The Ascension of the Lord (incl. pre. Holy Spirit ref)**

**The Ascension of Christ {apg.01,09-14; mk.16, 19-20 ; lk.24, 50 -53; 05/24/1843}**

**01]** Listen to an unknown gospel about the Lord's Ascension! (which took place in Bethany on a mountain, but which previously had no name and therefore only after the ascent of the Lord got the name: the 'height of the Lord', also 'height of the driveway', after some also 'the way into the The height of God. "

**]** But what was this, after all, only short Gospel? - So it was then general, told by all eyewitnesses:

**03]** " After the appearance of the Lord on the lake, there His brothers (ie his spiritual brothers, the disciples ) did some fishing, the Lord stayed among them for several days, revealing to them deep secrets of the inner life. (Himm 02, p. 208)

**04]** But what He spoke to them at this time was not to be recorded, for the sake of the multitude and for the sake of the ignorance of the world.

**05]** **But not all His brothers and disciples were present, but only his favorites. Such were: Peter, James, Philip, James the Lesser, Andrew, Matthew and John.**

**06]** But two days before a sabbath the Lord said to Peter, "Simon, having sworn to Me three times in your heart, that you love Me, so that you may feed My sheep, then go and preach it to the other brethren, that the Lord is waiting for them! "

**]** And Simon Peter went and did what the Lord had commanded him.

**08]** But when the other brethren learned this, they left Jerusalem, and went out to Bethany, and many people with them, who believed in the word of the Lord.

**09]** But when they came to the place where the Lord was with the six, many believed that it was the Lord who had been crucified there. But there were many

among the people, who did not believe and thought the Lord a disguised disciple, who was like the Lord of face and person.

10] **The Lord opened His mouth and said to His apostles:**

11]"Keep for another ten days, then I will send and give you the Holy Ghost. I will not send and give you a strange spirit, but I will send and give you my spirit of love and wisdom, so that you may become powerful through it, as I was mighty among you through the Father, who sent Me in His Fill to you from the height of all the holiness of God.

12] **But as the Father is in Me and I in Him and we have been one from eternity, so also you and My Spirit will be one in you to the end of the world.**

13] **I will now visibly leave you, and you will no longer see Me with the eyes of your flesh. - But in My Spirit I will stay with you until the end of the world. And this My Spirit will guide you in all wisdom and will give you all that you ask for in My name.** (Himm 02, p. 209)

14] **Therefore I can not stay among you henceforth, but for the sake of your eternal salvation I must ascend to the heights of my eternal dominion, so that I prepare for you a permanent abode in the realm of the heavens.**

15] **Now you can not yet see where you will draw Me; but when your hour comes, you will also be able to move to where I will go.**

16] **But when you have come upon the Spirit of Me, then go forth to all the lands of the earth, and teach all the nations what I have taught you and what you have seen, and then baptize them in the name of the Father, the Son, and the Holy Spirit in you.**

17] **And those who will accept your doctrine and be baptized by you, as I was baptized in the river Jordan of John, will also soon come upon Me from the Holy Spirit and will testify of Me in their hearts before your eyes. "**

18 After these words the Lord breathed to all His apostles and said to them,

19 "This is My spirit! As I breathed a living soul into Adam's nostrils, so I breathe in you My living spirit in advance, so that you should not stand for a moment as orphans!

20] **So take this My Spirit, so that you may know who is there, a sinner! To the penitent, this My spirit will forgive the sins in My name; but the stubborn, My spirit in you will be denied sin. Likewise do you in My name!**

21] **So dissolve and bind on earth - and it will likewise be dissolved or bound in heaven!**

**22] But judge no one and condemn no soul, ye do not want to fall into the vengeance of the revenge of the world too soon! "**

23 After these words the Lord mounted the little mountain, and <sup>a</sup> light cloud took it up. And he became invisible before the eyes of all present. And many unbelievers were converted by it. { <sup>a</sup> apg.01,09 \*; mk.16,19 ; lk.24,51 } (Himm 02, p. 210)

24] <sup>a</sup> But soon two bright men came from above, gave testimony of the Lord, promised His former return, and then disappeared. And the brothers and the people returned to Jerusalem in exultation . « <sup>{A}</sup> apg.01,10-12 \* } (Himm 02, p. 211)

***Bible: Do not touch me! Apparent contradictions between Gospels. Mary Magdalene has not touched the Lord before His death 05]. Filioque 06] Ascending to the Father in each human heart 09] Meaning of embracing the feet of the Lord and touching His stigmata***

00] Please: "O Lord, we ask you in all humility for information about the following scriptures:

By John, Ch. 20:17 says: »Jesus speaks to her (Mary Magdalene): Do not touch Me! Because I have not yet ascended to my father. But go to My brothers and tell them: I am going up to My Father, to your Father, to My God and to your God. "But in John, Chap 20,27 it says," Then He saith unto Thomas, Give ye thy Fingers and see My hands, and reach out and put your hand in My side! And do not be disbelieving, but believing! "

It is no will, neither in height nor in depth, for yours! And what is happening in the heights and in the depths, be done according to your holy will! Amen! «

01] So it happens, and you write! But do you not have to confess to yourself that the closer you are to something, the less you understand it ?! See, these two texts are as close to you as possible! But instead of searching nearby, you seek in the farthest distance, both in space and in time, the understanding of such light things, and therefore certainly will find nothing there at all times, where nothing can be found in such a way.

02] Who would want to be in the water in his house and in the fire looking for his apartment and not realize that he is in his house and in his apartment, while he seeks blind, where she is not and can not be.

03] In which church are you - and who was the Magdalene? - Which church corresponds to My brothers - and who am I? - See, these two questions contain the whole secret!

04] Or do you think that the former whore and dancer before all the great and heathen who had since since their twelfth year seven devils of the flesh and was redeemed from it by Me and did many works of love and later serious penance suitable had been to touch My Holiness, for hardly her tears and the hair of her head were likely to touch my feet. (Himm 01, p. 251)

05] Look at your church - and the "Do not touch me" you will surely find clear and clear! But I also say to her what I have said to Magdalene: Go and tell My brothers that I have already risen among your children many times and now come to them, that they want to see Me and put their love to the love-pierced one Page and allda, like a Thomas, the narrow door and the narrow path that leads to eternal life and through it to the Father, who is there My Father and through Me also your Father, and there is My God and through it your god.

06]Therefore you too should all put your "hands into my stigmata", so that you may believe that I am the eternal life myself out of my own power - just as I am the resurrection itself and also have not the life of the Father, but am the life in the Father Himself; as the Father is not outside of Me, but God from eternity is in Me and as all spirit of holiness in all power and power emanates from Me as well as from the Father at the same time as one and the same spirit.

07]Behold, if after the resurrection I was all that I am now and will be forever, if a converted whore had perished there, she would have touched me, since she was far from cleansed by a true repentance! ? Such is only permitted to those who have previously willingly have their feet cleansed of Me and have enjoyed with Me the great Last Supper.

08] But I say to you: Let you also, from Me, "wash your feet" or "draw" from Me in order to receive the place at My table of true love! And do not worry about the Magdalena, but believe that it is I who now come to you in silence. And place your heart in My open side, so that it will be strengthened to eternal life!

09]For I do not say to you: "Noli me tangere!" - but (I say to you) what was said about Thomas - since you are all more or less almost nothing but Thomase, so that you, too, one day want to become alive! But remember, only I, not Magdalena, have a life. It is not enough, then, that the message of the Magdalene, but only when I fully come into your heart, the prophecy will be fulfilled in you, that I "ascend" to My Father and your Father and to My God and your God, and you in me and with me. Amen. That is what I say, resurrection and eternal life. Amen! (Himm 01, p. 252)

00] Question: "When Matthew, Kap.28,01 states:" At the dawn of the first day after the Sabbath were Mary Magdalene and the other Mary to see the grave. "

And Cape. 28.9 continues: "And behold, Jesus met them and said, 'Greetings! And they came, and embraced His feet, and worshiped Him. "According to the Gospel of John, chapter 20:17, Magdalene wanted to touch you, O Lord. And you say to her, "Do not touch Me!" - **According to the Gospel of Matthew, chapter 28: 9, Mary Magdalene, as well as the other Mary, embraced your feet. And in yesterday's statement, on the other hand, it says: "If there had been a converted whore perishing, she would have touched me?"**

O Lord, graciously send your light to lighten this darkness! - ...

01] The man who does not understand these things, is blind, deaf and dumb - or is equal to the fruitless fig tree which a gardener for a long time used in the garden, and as the tree brought nothing but leaves the Vorscheine, came the servants and reported told the Lord and advised him to cut down such a fruitless tree, that he would not take his place in vain in the garden that was so precious. But when the Lord heard this, he said, "Let him stand for a year, purify and fertilize him, and if he does not bear fruit, then let your species fall upon his roots, and make him burn! (Himm 01, p. 253)

[...]06] And that Matthew in you will be guiltless, so take this contradiction on you and understand, when I say to Magdalene: »**Do not touch Me, but before falling down before Me, clinging to my feet and adore Me in spirit and all truth, and then go to my brothers and tell them that I have risen!** " (Himm 01, p. 254)

07] Likewise do ye also, and do not seek for wisdom, but for the true, pure love, which corresponds to My feet, and from that first (after the purification) of your love, which still in its greatest purity is still something sensual has (and therefore is equal to the 'feet' of Me, on which alone you can enter to life). Therefore, for the time being, you too should not be allowed to 'touch' My wisdom until My feet have been grasped in all love.

08] But when you say, "Lord, what is the meaning of Thomas's touch?" - I say: **He, too, had to direct his gaze to the stigmata of the feet and hands before I called him to touch my broad and wide wound of the breast ,** But in order that your own contradiction may become clearer to you, questioner, I will show you one more reason why I first said to Magdalena: "Do not touch Me!" And then afterwards allow it to interfere with the rest of my feet clutching.

09] See, Magdalena was also in love with me to the point of jealousy and kept me formally for her only chosen lover. She had only the opinion of Me that I was a great prophet, but My divinity was still foreign to her. In the light of her love-heart, no one lost so much in love and death as she did, for she had lost not only her Savior, Lord and Master, but, in the earnestness of her heart, her only Beloved; therefore she was also heartbroken.

10] Behold, therefore, it came to pass that she was the first to inquire of Me in the presence of the others, who did the same more out of devout grief than out of such invincible love.

11] **When she saw Me, her lost lover, suddenly standing in front of her, her heart was lifted from all shackles. She cried out and at the same time wanted to rush at Me in the outbreak of her passionate love. But now consider (who and what) I am -so you will realize the "Nolo me trangere! But you should also consider Magdalena's strong love, and you will understand the embrace of My Feet.**

12] And even think that **my darling wrote to John Mir from the soul, but Matthew from My "feet"**, then all this will become even clearer to you - and understand the great penance of the Magdalene after my full ascent, since they first learn who has actually been behind her supposed lover, whereupon she first started to love me through her great penance in the spirit of humility and thereby in all truth. (Himm 01, p. 255)

13] **But I say to you, if somebody does not love Me like Magdalena, he will not find Me for and enter life on "My feet" and will never find a release in the constant contradiction of His world life.** Behold, my kingdom is of the greatest, holiest clarity, and nothing unclean can ever enter it. Therefore think only of the fig tree without fruit in the garden and the servant of two enemies - and solve the contradiction in you! - Never forget in the future whether the world, who **I, your God, your father, your all-time counselor!** (Himm 01, p. 256)

***Bible: The head of man, woman and Christ (1 Cor 11:30). Trinity – Jesus is God***

{11:3} But I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and the head of Christ [is] God. (1 Cor 11)

**The Head of Man, Woman, and Christ {1 Cor.11,03; 12/21/1847}**

00] {1Cor.11,03} »*But you should know that every man's head is Christ; the head of the woman is the man; the head of Christ is God.* «

01] This text is a natural, easy one, as soon as anyone else. - But one must know well here who and what is there a "man".

02] The "man" is the polarity (ie the complementary contrast) of the divine, which is the Most High, namely the culmination point of the divine light. But this divine light is Christ, who came into the world as a light that enlightened the darkness of the world (ie the worldly man). But how is Christ a light of light, so also the head is the light of man and is its supreme, that is, positive polarity.

(Himm 02, p. 393)

[03] But a head that is blind and deaf and dumb is not a light to the human body, and therefore not a supreme positive polarity. - It is the same with Christian masculinity! A human being is a "man" only when he is a man in the light of Christ, or if Christ's human nature is really positive polarity-without which light no male human being is an actual man, but only a shelled figure.

04] But if Christ of the right man is light, then he is also the same "head" (because the head is the light of man). - I mean, that should be possible with your hands!

05] And that afterward the man enlightened in Christ is head or light just as woman is, as Christ is the head and light of man, this already gives the nature of things, since man in and of himself is the positive pole, thus the pole of light Woman is.

06] But that God is the head of Christ, which seems indeed to sound something sonderlicher, but is one and the same ratio yet.

07]For "God" or "Love" is in itself the primeval fire and the primeval light and is therefore also the actual fire and light in the Godman Christ Jesus. Through this infinite abundance of light dwells the "fullness of Deity" in Him, Christ, physically, that is, really, and not just by over-radiance, such as the sun in a mirror. For in Christ the (Deity) sun is itself and not merely its image!

08] But as the (natural regular) sun is the main or the light or the positive pole of all other heavenly bodies, so the deity as the being-like-light all light when the Grundsein all being also the head of Christ, who is the real most perfect God man and thus God in all the endless fullness of this highest concept!

09] Christ, however, would not be Christ without God, and God without Christ would not be God - just as a man without a head would not be a human being, and a head without a human being!

10] And so man or man without Christ is neither man nor man. And Christ without man - who should be able to think ?! Would woman without man be a woman? Certainly not! Because where there is nothing positive, no negative can be thought of. And where the negative is missing, the positive can never be expressed. In

**the same way as when a person's head is cut off, neither one nor the other can continue to live for themselves, although both have their own vital functions for themselves - likewise no human being, if he has separated himself from me in his heart, can intervene Have life.**

11] I think that this text should be clear and obvious to you now. But now pay attention to his clarity! Amen. (Himm 02, p. 394)

***Bible: About the evil spirit coming back to his home with another (Luke 11:24-26). The righteous falling into the temptations of pride, hypocrisy, domineering10-11] No understanding besides that coming from the Lord's love, nothing in wisdom, but all in love 14], 04-05], 02[ 7. The tree of life and the tree of knowledge, worldly scholars an abomination to the Lord18-19]***

00] {About lk.11,24-26} : "When the unclean spirit has gone out of a man, he wanders through desolate regions and seeks a place of rest; and if he does not find one, he says: "I want to return to my house, which I have left." When he gets there, he finds it nice swept and tidy. Then he goes and gets seven other spirits worse than himself; and they move in and live there; and the end is worse for a man like that than the beginning.

" [...]

07] Now see and hear the understanding of the three verses (of Luke)!

08] So a man who is morally and rightly lives according to the (outer) law and keeps it strictly and precisely out of his own impulse and from the feeling of the law, and so steadfastly conquers every temptation by the will subordinate to the understanding - then the tempter and seducer sees that nothing can be done for him in this house. And so he leaves it annoying - and leaves. then search all such arid sites around the world. And seeing that neither good nor bad seed can take root in such places, he says to himself, "Where there is no moisture, there are deserts, and thus no abiding there for me. What shall I do now? I want to turn around again and see what my first estate looks like! «

09] He turns around and hurries away. - Now he finds the place completely purified and well decorated with virtue and victorious wreaths. He likes it very much there, but he feels too weak to take possession of it again, since he is only a spirit of the flesh.

10] Then he returns to hell and takes with **him seven spirits, each worse off than he - as there are: a great flatterer, a great hypocrite, a great eulogist, an ambitious, a proud, a despicable and a slanderer, and finally another Court and master of ceremonies and a fine 'well-being and multi-tasting, behind which latter he himself is again.** And so then comes this nasty rotting, gets light inlet and

takes full possession of it.

11] And however bad the first condition was under the temptations of the flesh, yet **this second condition will be much worse than the first, since man thereby became imprisoned in his self-possession of all malice, since all his justification is not sufficient Love for me, but arose out of his self-love** and therefore consumed all (true life) "moisture" in itself, so he was no longer able to carry fruits and thus was dry and dead.

12] For behold, **I alone am the life in you - only through your love for Me, through the right attitude of the commandments both in action, as in speech, as in thinking out of love for Me.**

13] And if you also want to act (as busy) as the bees and ants - if you do not do all this out of love for Me, which alone gives you strength and life to resist hell and all its further temptations - you will never find rest , neither here nor there. It will surrender to you as the mentioned little animals to which honey and brood are taken, in spite of their stinging and pinching weapons, being mere creatures and guided by instinct, like a man who has his will captured by the cold intellect and ignored the love and thus also his freedom and the true life of her.

14] See, that's the understanding of these three verses! Therefore, **beware of the understanding, if it comes elsewhere than out of My love alone!** Let him always be subject to it, just as the deity is subject to me, to her eternal love; otherwise you will become like such a swept and decorated home, as the parable of the three verses shows you. - Amen. (Himm 01, p. 32-33)

02] I say it will please your head, but your hearts will be colder the more you will deviate from the original. For, behold, things behave like this: If one speaks to the ear, then an educated language according to the worldly manner is right, since the ear is worldly. If you speak to the eye, you must speak in well-lit pictures in a worldly way, since the eye is worldly. Further, as you speak at your feet, your speech must be familiar to lift the worldly feet. If you speak to the palate or stomach, your speech must be sweet if it pleases you. **And if you speak to the shallow, (lifeless) waterless heart of a girl, then your speech must be like her heart, externally full of flowers, but inwardly full of nonsense, which kind of course will not cost you much trouble,**

03] But under all these conditions I have not given you this My poem, but only under the sole condition of the love of your spirit in the soul and in its body, but not in their excrement.

04] Therefore, you should also grasp it there, where it is given to you, and **be distant with your worldly understanding, who is a true cancer of the spirit, because it consumes love and kills the will.** But as the Mark is nourished from the heart, **so shall your mind grow out of love and be a good fruit from the life of the tribe - but not like a parasitic plant on the branches of life, to undermine it, suffocate it, and finally to destroy.**

05] Notice, you inquisitive ones! **What is important to me about all science and education in the world! Ask yourself if you can even get a blade of grass with it! Yes, there is nothing even in the wisdom, but only in the love!**

06] **Therefore, love Me - that's my kingdom!** Everything else will be given to you according to your love! - Amen. (Himm 01, p. 52)

All is possible only and with God. All thoughts persisting and to be contemplated

02]**O friends, believe me that it is I who tell you all this!** And believe, even though one eternity runs by the other, you still have to say: "Is there not such a small number, even in the most broken potency, according to which we could bring our knowledge of God into any possible relationship? "- And then a voice from your breast will answer you, and that voice will come from My Heart and say, "There is no such number! - **You are nothing in all your wisdom forever and ever! But I am all in all! And you can be everything in and through Me - in and through yourself, but nothing ever! "**

03] See, therefore, I have much more to say to you, which I have withheld from the Apostles, as they would not have endured, being only temporary fruits, made mature by my urgent, visible presence. But since you love and believe without my visibility, you are also capable of enduring greater things. And so you should learn something again, which will unspeakably prune and astonish your mind. - Therefore, well, notice what I will tell you here in a nutshell, and take it deep in your heart!

04] See, **everything you have only ever thought and dreamed of, now thinking and dreaming and thinking and dreaming into the future will not be lost forever. Just as it was in you - just then you will faithfully find it again and recognize it immediately as your own and enjoy or sadden you.** It was necessary to touch in order to bring the future closer to your understanding. (Himm 1, p. 53)

18] Therefore, whoever is at the well (divine revelation) and thirsty, drink the water of life to the full! But he should not eat the fruit of the tree of knowledge until I have blessed the tree for him. Then he will be filled to the eternal life of the fruit, which hangs abundantly on the great tree of my creation, but, mind you, not sooner than until I have blessed the tree for him, as I do for you now before your eyes.

19] In that case, you will also feel the blessing of life, and be content and happy with it, given to you more than you could ever ask for. The (self-possessed) naturalist, on the other hand, eats like an ox in the succulent Kleefelde, then inflates and perishes, as he ate the fruit unsung for him. I say that such scholars are an abomination to Me; for they seek not my, but their honor among the branches of this tree.

20] But I give you in all truth and love, that ye may know the great glory of your holy Father, as she was, is and shall be eternal. (Himm 1, p. 132)

*Bible: Seek and you will find... not in the temple of ston... or pray without ceasing*  
01-02] - A Parable of the Bridegroom between the Bride (the Lord) and the Whor (the world)

The Lord as " Examining Bride" {01.01.1843}

01] "*Seek, and ye shall find, ask, and shall be given unto you, and knock, and it shall be opened unto you.*" - Or, "*Pray without ceasing,*" that is, your hearts are constantly with Me, and that perfectly, but not always half in the world, so you will soon and easily find what you are looking for, just as easily and soon to receive what you ask for, and the gates of life will be opened to you without further delay.

02] **But if anyone is so disposed that he seeks only in the "wall" (temple of stone), which is full of pagan carvings and brushstrokes, and asks before statues and prays before the baked bread (Hostie) and Knock on the stones, truly, he will find little, even less, and the stones will not turn to his knocking!**

03] But as someone would like to say: "Lord, I've been looking for a long time, asked and tapped, and yet nothing has been found in fact, nor have I received anything specific, nor has something opened up in front of me!" - I say: friend, what are you talking about ?! - Listen and see, I want to show you good pictures, and these should justify Me with you, so that you do not grieve over My delay!

04]Behold, a bridegroom had a rich and exceedingly beautiful bride. The bride, however, was exceedingly clever and spoke to herself: "I know what I want to do to show that my bridegroom is completely serious about me. I will travel and he should not know where to go. But if I travel, then I will do it so that I only do it for the sake of appearances, and in reality still remain near the bridegroom, so that nothing escapes me, and I know exactly how his heart is. " (Himm 02, p. 154)

05] But when the bride leaves, the bridegroom says to her, "Behold, my bride has gone away, and has sacredly pledged the fidelity of my heart, and has assured me that she will shortly return. Instead of keeping her word, she writes only one letter after the other, always admonishing me to be faithful, yet she does not want to come herself. What shoud that? She always puts me off and says, "I'm coming, I'm coming tomorrow" - and look, she's not coming! - What can she have, so she always forgives? "

06]The near bride, however, disguised as a servant by the bridegroom, speaks to the bridegroom: "My lord, allow the servant to speak with you, for I know exactly what makes your bride forgiven. Behold, your bride, who is closer to you than you know, always and always learns that you also have a thing with a whore of charming flesh, and share your heart between the bride and the whore. And such is the reason why your bride has gone away and is now forgiving. Get rid of the harlot, and your bride will never forgive! " [7

] See the picture and look at it right inside you, and you'll easily guess that here is the groom and <sup>a</sup> I am the bride. But the whore is the world! { <sup>a</sup> mt.09,15 ; mk.02,19-20 ; lk.05 , 34-35 ; joh.03,29 }

08] But I tell you: The bride is dressed among you, watching all your steps and kicks of the heart and now speaks to you all: "Let entirely on the whore, and the bride is not forgiven for those who have completely turned to her! <<

09] So seek, ask and knock, then the bride will become you! - **Seek, ask, and knock "but in the spirit and in the truth, and not in the wall and in the carvings and images and in the baked bread," but, as said, in the spirit and in the truth in your heart, you will Find it, get it, and the bride will open the door to her room.**

10]This will be granted to you all in this new year! Amen. That says the bride! Amen. (Himm 02, p. 155)

**Bible: Do not throw pearls before the pigs. Pigs and thieves are the profiteers, the priests who reject the word of God are murderers**

**'The pearls do not throw in front of the pigs' ( Mt.07,06 ) (07.04.1843, in the evening)**

00] O Lord, you said to your people: "*The pearls do not throw in front of the pigs!*" But you leave, most precious pearl, trample you through priestly people ?! -

01] jl.him3.196,00] Yes, so it is also in the fullest seriousness, but only here must be well distinguished who I am - and who are the apostles and disciples.

02] You are a master in your home, and you can do whatever you want with your treasures, and you have no one to account for why you do what you think you are doing. But if you order a servant in your house, will you give him the authority to do what he pleases with your treasures, without asking you anything in the least, or sticking to your instructions ?! But I think you'll only have to tell your servant to pay your respects to keep a watch over your house at all times, and to keep any thief carefully, so that he does not put his sticky hand on your treasure chest!

03] But if you want to act so carefully for your house, then it will not be treated unwise even with me, so **I have instructed my servants to not preach my word to the pigs, since it is yet the most vividly greatest treasure of my love and Mercy is!**

04] So, it's just about knowing who the pigs are - and who the real thieves are. - A pig drives everything into his stomach and of course uses it for his nutrition; So a thief steals everything he can only ever use.

05] That is certainly clear as daylight. But according to this **the priests are not to be regarded as pigs and thieves, for they did not want My treasures; Therefore, they are true murderers, but they are not to be regarded as pigs and thieves of My Word!** -

06] But there have always been certain wizards, magicians, false prophets, and self-serving, shamefully mischievous fraudulent miracle workers. They could use everything for their best. But my word, which is omnipotent in itself, would have been the best water to their mills to these pigs and thieves, if they could have got it. In this case, I gave the apostles the precautionary command not to reproach My pearls for such pigs and thieves! (Himm 03, p. 196)

07] Such pigs and the strongest thieves are also today those who make My doctrine to a barest article of commerce and pay for any word of the Gospel and so also put the words of life in their filth to make it a new miraculous and very to prepare a lot of money-bearing substance.

[08] Look at all the miracles in the near-by countless stone, clay, and wooden prayer houses; are not they all underpinned with my pearls? See all the ceremonial objects; But there is not one, as far as the church dome itself, which would not be the only one where it could possibly be the smallest, if possible, surrounded and interlaced with pearls! - I mean, it will hardly be necessary to tell you more about it.

09] The first apostles also carefully observed this commandment; but in view of the ever greater spread of the word, it was impossible to prevent the pigs and thieves from coming to My great vineyard even on the open earth. So the commandment had always been taken into consideration.

10] But since pigs and thieves are also living creatures, which also have their free will, they could well get into the big vineyard and commit an unseemly robbery! So they only have what they stole and robbed-but not what they were given.

11] What they have, therefore, is dead and does not benefit them to life, but only to death, submerging their hands in My bowl full of the most dishonest unfairness. He who has the pearl and does not bring it from Me, but from somewhere else, is a thief, a robber and a pig; In addition, a millstone at the neck in the depths of the sea (Lk.17,2) would be better than such a pearl! For these will not escape their judge, whom they carry within themselves.

12] But those who learn it from Me, the Father, and have the Word alive, have it just; but he was also careful not to throw the pearls at the pigs! - So this is to be understood, and so you understand, My son, Amen. - - (Himm 03, p. 197)

*Bible: The healing of the blind man at Bethsaida. Protection from the world's attacks. (Mark 8:22) Example of a pure heavenly interpretation [08]*

*Blindenheilung to Bethsaida { Mk.08,22 -26; 07/20/1847}*

{8:22} And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. {8:23} And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. {8:24} And he looked up, and said, I see men as trees, walking. {8:25} After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. {8:26} And he sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.

{8:22} And he cometh to Bethsaida; and they bring a

blind man unto him, and besought him to touch him. {8:23} And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. {8:24} And he looked up, and said, I see men as trees, walking. {8:25} After that he put [his] hands again upon his eyes, and made

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him look up: and he was restored, and saw every man clearly. {8:26} And he sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.

01] I know only too well how much this seemingly miserable healing of the blind man of Bethsaida has become a stumbling block to many and will still be lasting. But I also know why and why reason I treated this blind man so, for the eternal testimony against the evil world. But these are now to come not only at this, but at a thousand other places, so that they break up. (Himm 02, p. 382)

02] "**Bethsaida**" here represents the outermost "world" in which only one was blind to the world. But this very blindness to the world was the reason why the only blind man realized that I came to Bethsaida, and therefore asked the World-Seers to lead him to Me so that I could heal him and give him back Light of the world.

03] Since, however, according to the free will, everyone can have what he wants, poison and balm, as they occur on earth, so this could also have what he wanted. At first he wanted the light of the world, so I led him out of the spot, and in his eyes, he supported me as a sign of My just abhorrence to the world and its light, but also laid My hands on him as a token that, like everyone else in the world, is in the power of my hands, whether he realizes it or not, and share in My grace and mercy, one way or another, ie either for heaven or, if he prefers, for the world only!

04] It was for this very reason that I did not immediately let this single blind man of Bethsaida become worldly, but only through a veil, and then asked him if he saw anything. And the blind man looked up in the world and said, "I see men walking like trees!"

[05] This statement became a sign and testimony of how the worldly people look in their inner nature, and what they are after, that is, they look like walking trees that have no life left, because their roots are no longer in the earth, that

they get food, but hang in the air - because they have from the hurricanes of their world-sense and their world-suffering from the soil My love, wisdom and order tear and completely uprooted!

06] Since, through this confession of the world, the world-blind gave a proper testimony in the presence of my brothers and my own, and became aware of what is in the world and its light, I now laid out his hands again out of true grace and mercy, so that he might What he saw only through a veil should also be seen in full clarity. And therefore I no longer supported him on the eyes, as a token that a right, true view of the world is pleasing to me, according to which the world can no longer trap such a judge in its thousand-thousand slings for eternal ruin. (Himm 02, p. 383)

07] Through this pure mercy act of laying on hands without previous Anspützung the blind man was completely made. But when he was thus made, I said to him, "Go now into your house," that is, into the house of your spirit, your inner life. But if you go in the patches, that is, if you have something to do in the world, do not let them know that you are looking at them from me in their true hell-light, so that you have peace before them and they do not care about you Could cause harm. This is what the friendly prohibition says: "and do not tell anyone, but keep it in you!" For the time of the expansion of my kingdom in the world is not there yet, because the (earth) world is still "world" and (the "world") will remain eternal!

08] Now, therefore, this evangelical fact is to be understood and does not allow another interpretation, except a purely heavenly, then the blind man, the soul of man, the patch Bethsaida his body and the house of the blind is his own mind, under appropriate same conditions.

09] But since I have now revealed this important picture to you, so really understand it! For you know that knowledge alone is of no use to anyone, but only doing. So you always do the same after that, as you have done so far. For, behold, the world is always the same as the patch of Bethsaida. Therefore, every one of them abstains from it and does not let them know that he knows them in their true form, so that he will not be harmed by them, neither physically nor much less spiritually! I say that, the true ophthalmologist, for you forever! Amen. (Himm 02, p. 384)

*Bible: He who seeks to save his life will lose it. There will be two in the field at the time. One will be picked up and the other will be left in the dish. And two will*

*grind in the mill. One will be received and the other will be judged. (Matt 24)". A parable of the foolish and wise maiden – the lamp with oil 06] on. Serving two masters who are enemies is not possible 16]*

The foolish and the wise maiden {15.01.1843}

01] Write only, write! The picture is right, but the words are still worldly, and the application is awkward, and thus not tempting in all structure and in every increase from the physical to the spiritual. But we want to give the thing so that it corresponds to all spheres quite well. And so write the picture in a right parable!

02] **Whoever walks in My ways, comes to the light. Yes, he who walks in My ways is already walking in the light, and is already walking on lively paths. And I am the goal of wandering in the light way of life.**

03] **But whoever walks the ways of the world and their wisdom transforms in the night. But the night is death, and death is the goal of wandering at night.**

04] **He who walks with Me, who walks right and will receive his life, and if he also loses it a thousand times. But whoever seeks to save his life in the thicket of the world night without me will lose it, and even if he possesses it thousands of times!**

05] "*There will be two in the field at the time. One will be picked up and the other will be left in the dish. And two will grind in the mill. One will be received and the other will be judged.*" - So you can do nothing without me to maintain your life. But with me you are an all-powerful person against death.

06] Look for a parable! He who has ears, let him hear, and he will not turn away an open eye from My mouth.

07] It happened that there lived in a patch two physically related virgins. One was rich in world treasures and the other was poor. But they had fellowship with each other and lived under a roof. For the rich was unwise, and it was therefore necessary for the wisdom of the poor.

08] As long as things went peacefully in the country, it was well, and they probably got away with each other. But since the country was plagued with war, because of its world wealth, there was also a strong trial over the two virgins.

09] As the army approached the spot, the realm was overcome by a great fear that it was quite confused. **But when she remembered a little of the first dizziness of fear, she gathered together all her treasures, and did not forget the golden lamp and**

**lamp; but she did not remember the bread and oil.** With that she pushed into a mountain ravine, and there she crept into a dark cave. (Himm 02, p. 156)

10] But the poor one thought to themselves: What should I hurry up ?! **My whole possessions are only those of my life. In order to obtain this, however, I need nothing but bread and, to find my way in a cave in the nearby protective mountains, I need a light. So she took a good quantity of bread and took a good lamp filled with oil and did not forget a right-hand lighter.**

11] But as the poor woman knew where her friend was going, she went after her to serve her with her wisdom. But when she came to the cave and found good traces, which were a sure sign that her friend had hidden herself here, she immediately called the same and sought her everywhere with the burning lamp. But nothing was more to discover from the rich friend!

12] Then thought the poor again: What do I want to do now? My girlfriend has hidden from me. I have bread and light and oil in stock, so I want to stay here until the time the army is over, and then move back to my apartment, then call the neighbors, and they will help me find the girlfriend !

13] After several days, the army withdrew, and the poor did as they had decided to do. And behold, the neighbors came with torches and searched the cave, and soon found the kingdoms, but this - was dead. For she had to starve and stifle in the modern night of the cave of her mountaintop.

14] The poor, therefore, overcame all the treasures of the rich, "proliferated" with them (ie, used them in a god-pleasing manner), and soon became the richest in the land!

15] Therefore, whoever seeks the life of the world will lose it and will perish under the great burden of it. But those who pay little attention to it and seek to **preserve the life of the soul, through the living bread and through the just light,** are clever and clever to the kingdom of heaven.

16] **Therefore seek above all the kingdom of God and his righteousness; Everything else will come to you by itself! - Who would serve two masters, who are enemies among themselves?** - Serve therefore to a Lord in love and truth! (Himm 02, p. 157)

***Bible: The temptations of the Lord. The key of all understanding is love. The mystery of God is the eternal love – which is also the spirit of God in man. The Father and the Son – unification at the Lord's baptism. The humility of GodThe***

*temptations of the Lord in the wilderness. The understanding of man's own spirit of God as tempted in his soul 19]*

Temptation of the Lord in the Desert {lk.11,1-13} (02/20/1842, mornings from 9 to 3/4 1/1}

Writing: Ans. H.

01] Look, there are very light parts of Scripture again, and you do not understand them. But why do not you understand her? While you still do not know how to deal with **the great vocabulary of life, which is love alone**. If you really want to grasp the essence of love, truly, even into the center of the earth, there would not be a granule-sized place that would not present you as a fully revealed world. Alone, it is easier to disperse than to collect; you are still deep in the deep, where the rays are scattered. But only in the focal point is the essence completely present, but in the dispersion only in atoms. (Himm 03, p. 136)

02] So also the word is given by the letter in the dispersion of the world, in which dispersion no one can see the focal point of the word. But as soon as someone begins to collect this scattered word, he directs all these scattered spiritual rays to a common point in his heart. And this point is a focal point and ignites the receptive heart in the love of Me and then enlightens through the flame of love the great mystery of God within Himself. But what is this mystery of God? Nothing but eternal love! But what is this love? It is the Spirit of God in man, through whom alone all life comes, and especially the eternal life of man. If you now know this, that the Spirit of God is nothing other than the eternal love in God,

03] What are the depths of the deity? This is the scattered Word of God in the letter sense before you, in which no one without the Spirit of God can explore the inner meaning or depths of the Deity. But do you already say in worldly matters that love is a golden key from which no castle is safe? See, this old saying, which has certainly died away in your time, is a true vox populi and vox Dei; For love is truly the key through which anyone can even penetrate into the center of My Heart.

04] Since we now know this, let us try, if this master key does not open also the present mystery of my word through the mouth of Luke.

05] For now, however, a passage must precede, so that everything else is enlightened. This passage is thus: "*And the Spirit of God visibly came upon him*" (lk.3,22; mt.3,16; mk.1,10). These few words are the key to the whole secret of these passages. But this is to be understood as: (Himm 03, p. 137)

**06] Until that time, Jesus was a man whom the Father completely raised for Himself, and that man Jesus was the Son of God because God made him directly born for His supreme acceptance by a virgin, and also from His very highest Page Even the proper education gave. So this Jesus was nothing more than an unknown word of God made incarnate until this first time of appearance, and as a person he had to prepare in the free right, like every other human being, for the coming full reception of the Spirit of God.**

**07]**Now on the river Jordan, when John preached the most extreme works of repentance, **He too had to go to Himself, as if He were one among the many sinners.** And so Jesus, as the eternally purest Godman, so to speak, so humbled Himself, that He entered the flocks of sinners there and immediately gave them the baptism of repentance. But what happens now with this His first greatest humiliation?

**08]**The Spirit of God comes visibly over Him, that is, the love of God the Eternal Father now takes full dwelling in the man Jesus, and even in this act pronounces everyone clearly, by sending from above the words to everyone's ears: "This man Jesus is My beloved Son, in whom I have a good pleasure" - that is, with which I connect myself now eternally inseparable in one. From now on, you should follow this man Jesus and hear His word!

**09]**See, here Jesus is one with the Father, so that there is no difference between Him and the Father. And this perfect unity is simply something other than love, but not some kind of distraction, for love is a union, which here happens to be visible to everyone, and can never be a distraction in which there is never an unification imaginable is.

**10]**If it is then said, "Jesus was led by the Spirit into the wilderness," then that is about as much as: He was, driven by the highest love from Himself, led out into the desolate, desolate world of humanity. If it says, "In order that He might try of Satan," then that is very easy to understand with the presupposition of love, and in other words means nothing else than that this eternal, infinite love does not exclude even the most despised of itself, but it presents itself to him, so that this too may recognize that in God not the supreme arrogance, as his fundamental idea, but only the supreme humility dwells. (Himm 03, p. 138)

**1]** But how could everlasting love show Satan that the highest humility is at home in her? This question answers itself, if you illuminate the three temptations admitted to Satan only to a degree with the mentally attentive eye.

**12]** The God-man fastes out of love and makes himself very hungry for himself, and then, at the first temptation<sup>5</sup>, shows that true love, even with the greatest of

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<sup>5</sup> {4:2} Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he

his own needs, can still deny himself-and is she more to every word of love for the preservation of all created beings because the own saturation itself. Therefore also in the answer is shown: the man lives not only from the bread, but rather from every word from the mouth of the love of God.

13]Who will misunderstand here what the Spirit of God presents to his adversary and renegade in the most comprehensible way, since He shows him the way to repentance and tells him in spirit: Behold, here is the place for you, take love out of Me and leave drive the hard stony bread of the world, so you too will live!

14] And again, in another temptation<sup>6</sup>, when the adversary again tests the humility in the Godman, it is countered to him that he, too, is called by love not to test humility in her, but rather to serve her himself,

15] And again, in another temptation<sup>7</sup>, his work is hard-fought and again shown him to repent and serve God and not try Him.

16]Who would be so blind and not want to see what the Spirit of God wanted to accomplish here without the slightest restriction of the free will of His adversary, after He had shown him here that only the highest love had led to him? And then to show it also to him on the side of the highest love, the same love spoke likewise, that it is not in the order and can be impossible, that God could humble himself before one of his creatures, but that this must always be the reverse case ,

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afterward hungered. {4:3} And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. {4:4} And Jesus answered him, saying, It is written, That **man shall not live by bread alone, but by every word of God.** [Luke 4]

<sup>6</sup> The Lord on the mountain, Satan offering the kingdoms of the world to him... {4:5} And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. {4:6} And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. {4:7} If thou therefore wilt worship me, all shall be thine. {4:8} And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** [Luke 4]

<sup>7</sup> {4:9} And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: {4:10} For it is written, He shall give his angels charge over thee, to keep thee: {4:11} And in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone. {4:12} And Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God** [Luke 4]

17] If you now think this through reasonably well, you will not be able to ask again what is understood by the Spirit of God, and how and why this Jesus led into the wilderness.

18] But you could ask, how is this incident to us? This question is just as easy to answer, **if you consider the desert of your life only a little: how I let My father love lead me into this desert and often fast for a long time and will try hard opponents more than three times must wait there for a long time in the greatest poverty and in the greatest poverty and wait until the spirits of your heart become angels, so that they then begin to serve Me.** (Himm 03, p. 139)

19] Therefore, **each one should observe the words addressed to Satan in these three temptations. For every man before is a serf of Satan, until he first becomes a property of my love. But in order for him to do so, I come to each one of us in his own desert through the spirit of love and allow myself to try for a long time of him in all kinds, so that he should thereby recognize My endless love and the greatest humility.** But whoever remains there like the one who had tried Me in the wilderness, what wonder it will be, when in the end he too will have to hear the words from My mouth: Depart from Me, Satan! - Notice and reflect on this in your life, you will have life through one and the same spirit of God eternal amen. - - - (Himm 03, p. 140)

*Bible: The hungry and the thirsty. The true fast is the fast in the heart and the denial of oneself 16]. the mystery of Lord's Passion. His twofold suffering on the Cross. 08-03] The humiliation of the Deity accomplished its perfect union with the Love in God. 13-14] True poverty as resignation to Lord's will 19-20]; Fasting and poverty are the suffering of love which is salvation 24]. Be perfect as your Father is perfect*

03] For truly, you understand in your hearts the great mystery of My Passion, that all the angels of Heaven would reverently and with the utmost joy go to you eternally to school, and always return enriched with immeasurable miracles after graduation.

04] If you know **how to fast in your hearts justly**, you truly do not want to ask! **For through such fasting I would have become a visible father for a long time, since then I could give you more with the slightest breath, otherwise with a thousand words.**

05] If you understand in your hearts **what true poverty really is**, even now you would be richer than some of the princes of heaven. For there is a great treasure in true poverty, which can not be measured by any earthly measure! It is true

**poverty that is eternally fed with My Word** - as you also read that the gospel is to be preached to the poor. **True poverty is also understood as being equal to the "hungry" and the "thirsty," which are also fully saturated in My words.** (Himm 01, p. 326)

06] And finally, you first realize love in your hearts, truly, there would be fulfilled in you the great demand that I have addressed to my apostles, since I said to them: "Be perfect, as your Father is perfect in the heavens!" - Dear children! What do you think, what this requirement says? - See, this requirement says nothing more and nothing less than the rather big "triviality" that **man should be completely like Me in everything!** - If you can only make yourself a very slightest conception of My greatness, power and power and of all My infinite perfections, then you will probably be able to make a small concept of what that means, if I say to you that you too should become as perfect as your Father is perfect in heaven.

07] Before I discuss all of this a little bit more, let's return to the special answer to your four main questions.

08] As for my suffering, so I have therefore suffered from my body like any other human being, in the same order as you read it in the Gospels. But because the humanly suffering ego contained within itself another divine ego, this suffering was also a twofold one, namely, the external, the bodily, and the inner, divine.

09] What the external suffering was, you know - but what the divine suffering was, that's another question. - In order for you to be able to form an idea of what this means, if the infinite God in this period of suffering withdrew from His infinite and eternal freedom and took His home in the heart of the suffering "Son"! (Himm 01, p. 327)

10] Now see, my appearance was pressed to the point of death by the bitter sufferings. But the deity sitting in the heart had to conquer death and hell from the innermost point. Now imagine the suffering God-man who was now placed between two fires: from the outside, death and hell with all their power pressed Me until my natural life was driven to the innermost point of My Heart. From the inside, however, the deity counteracted this pressure with all your infinite power and power, and only allowed himself to be reduced to one point only through love itself.

11] Now think again: The same power and the same force, which with a breath

could destroy in an instant all that lives and weaves in all infinity, the same power and power that all eternities and infinities do not grasp, which the whole infinite Creation of oneself was called - o hear! The same power and power in your fullest totality has, so far from its infinity, as I have said, been limited to a point, which limitation was the greatest voluntary humiliation of the deity in Me!

12] If you are able to grasp this only a little in your heart, which suffering struggle I had to endure there as Eternal Love, then you will probably also be able to make a small conception of what is understood by My suffering.

13 This suffering lasted to the point when I exclaimed on the cross: "It is finished! Father, in your hands I recommend My Spirit!" - or in other words: "See, Father! Your love will come back to you!" - and as soon as all the bonds of death and hell were torn apart by the infinite power of God. In addition, the eternal power stormed with infused violence. The whole earth trembled, touched by the omnipotence of God. She volunteered to open her graves and bring the prisoners to life.

14] And further, the same omnipotence went beyond all visible creation, and at that moment filled infinity. And all the suns in all the endless spaces drew back their light from over-great reverence for the reincarnating omnipotence of God. But the fact that the deity did not at this moment destroy and annihilate everything in this new departure was solely the fault of love, which was now completely united with it. (Himm 01, p. 328)

15] Now behold, little children, that is, as much as you can grasp, to understand under "my suffering"! But there is still something infinitely hidden in it, because you will have enough to explore for eternity, and that is always greater and infinite. For what I have said to you now is in the fullness just as a point to infinity.

16] But if you fast, in the true denial of yourselves, out of pure love for Me, fasting to all that the world offers you, you will reach the "bread of heaven" by such just fasting.

17] As a bride on her wedding-day takes off all her former clothes, washes all over her body, then puts on her wedding-dresses, and adorns herself with all sorts of flowers and precious stones, so that she may please the bridegroom, so he comes and leads her into his house - as well through fairfastness you take off all your worldly (self-love) "clothes," wash you with living water, and then put on clothes of true (divine) love, innocence, and all humility, and adorn yourself with

all sorts of flowers and precious stones from the works the (next) love!

18] And then, when the great Bridegroom come and meet you, you will be well prepared, and He will do as well, which was said by the figurative Bridegroom. And when you will then be in the house of the Bridegroom, He will open to you a treasury and give you gifts of the immeasurable treasures of eternal life, which is a result of My bitter suffering or salvation.

19] And what fasting is, that's poverty too. <sup>a</sup> After all, who is certainly not become poor in all that is the "world" that will not go more into my kingdom, until he has the world returned the last penny. - See, that's true poverty in spirit and in truth! { <sup>a</sup> Mt.05.03 ; Lk.06.20 }

20] But that voluntary poverty has an infinite advantage over the coerced ones is so self-evident that a closer discussion of it would be superfluous in the highest degree. For it can equate the need for poverty only by the total resignation<sup>xiv</sup> in my will and in my love of the volunteers. (Himm 01, p. 329)

21] But now ask yourself, what is the relationship of a bride to her bridegroom, for whom she has no love in the heart? Will she decorate herself so well for the conscious hour, knowing that the despised will come? Will she wait for this hour with the longing of her heart? - I tell you: not at all! For she will curse and curse this hour in her heart. She will not wash, but rather smear herself with all sorts of filth, and she will keep her everyday clothes and her head sprinkled with ashes, believing that when the conscious bridegroom comes, he will be horrified of her and will let go of his Desire.

22] And truly, when the Bridegroom will come and meet his bride, I say to you, then he will not take her (as he is like me), but willingly leave the loveless to the one to whom she has promised her love.

23] Now, behold, since a bride for the right-hand groom only adorns herself if she loves him, then it will probably become very clear to you that **without love for me no fasting and no poverty is to be thought of, and thus also to none bridal embellishment**. But there will also be no "follow-up" of the bride, which "**carrying out the house**" is nothing other than the redemption from death to life.

24] See how your questions behave! - In my suffering is love. Fasting and poverty is the suffering of love. And the suffering of love is the embellishment of it. And in the embellishment, which is suffering, is salvation. - Thus love, suffering and salvation are one and the same.

25] Therefore, whoever loves you, as you have been shown, has partaken of the

**redemption, and his part will be like mine. Just as the bridegroom shares all his goods with his bride, so it will be in My house. Then you will know what that means: "Be perfect, as your Father is perfect in heaven!" Amen! - I say that, same father in heaven! Amen. (Himm 01, p. 330)**

**Bible – 3 texts: Acts 12:8, Mark 6:51; Symbols: the dungeon represents the world; girding with self-denial, the soles of humility, the garment of innocence and love, the ship symbolizes here the heart entering a state of total contrition when the Lord enters it**

**Three written texts {08.02.1842, from 4 - 7 o'clock in the evening}**

Writing: Marie H., Wilhelmine H., Pauline

*Acts.12,8: And the angel said to him, Gird yourself, and bind the soles of you! He did it. And he said to him, Put on your robe and follow me! -*

*Mark 6:51 And he came to them in the boat, and the wind died down. And they were astounding.*

*Acts{20,10}: Paul went down to him, and laid himself over him, embraced him, saying, Be quiet, for look, his soul is still in him. [...] (him 03, p. 030)*

04]Behold, since my apostle was a prisoner, praising Me in the prisons by his living faith as by his great love as a prisoner, praising and invoking My living name, in which lies the greatest power, power and power, then I sent one soon Messengers from heaven to him, that he should deliver him out of the dungeon. Now notice, in a similar dungeon is more or less every good Christian, that is, a full confessor of My Word and My Name in his heart.

05]The world is this **dungeon**, and in this dark dungeon I send incessantly redeeming messengers from heaven. And these messengers still have one and the same order to call all the prisoners: **Gird yourself with self-denial and bind the soles of humility to your feet, and then put on the garment of innocence and love** - and finally follow me courageously and confidently on the narrow way and through the narrow gate from the dark and deadly dungeon of the world! Those who follow the apostle as soon as they follow in all the call of the heavenly messenger, will immediately be freed from this dungeon, and be led by that messenger to the shore of the great sea of mercy and grace, when they will see great Weigh this sea to the shore, because **the ship** awaits her for passage into eternal life. To be sure, it will certainly cause a great fear when they see how much

**the ship destined for them still wavers above the waves of the holy, endless sea of my mercy and grace. And the roaring wind over the waves will no less fill their hearts with trembling fear.** (Himm 03, p. 131)

06] But when they are then led by the messenger, they will enter the ship and will see Me Himself coming to them in the ship, and as soon as the wind settles and calms the sea, how very much they will be amazed, even there already to have found the most utter and most utterly eternal life, wherever they thought in great fear and fear the downfall of their being.

07] See, so we have therefore been fitted together, the two places, as if they had been connected from eternity to allerinnigste together. -

08] So now we also want to try to completely adjust the third position to the two previous ones. But in order that you understand this also useful, you must first give an attentive review of the condition on the ship.

09] **The state on the ship, in the presence of My Self, is like or is the state of total contrition before My infinite divine holiness.** Although this condition is indispensable for the ultimate attainment of the freest eternal life, nevertheless it is, nevertheless, an admittedly very last case, which kills everything worldly, into the depths of its own nothingness, by which case man kills everything worldly in himself means, all thoughts, all desires, in short everything except for the last Heller, which only ever had stuck to him in the world. In that state he appears completely dead. But what makes him alive again? See, what the third passage says here: Paul, (Himm 03, p. 132)

10] And see, **that the thing behaves thus and this second and last state is necessary, you can thereby clearly recognize that such a person on the one shore boarding a ship, he surely wants to drive on an opposite destination shore<sup>8</sup>.** This last state, however, is the last destination, which every Christian brother who is equally honest with the apostle should attain; for whoever will not reach this last shore will not be taken up in My lap. -

11] Now see, my dear daughter, how beautiful and certainly the order of these three places have fitted together, so much so that they have to stay together forever inseparable to achieve the eternal life - is not it that you like most?

12] But now I also say to you: **If you also live these passages alive to your life, only then will you experience in abundance how exceedingly good, loving and merciful I, your true, holy Father are.** My blessings with you Amen! – (Himm 03, p. 133)

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<sup>8</sup> This driving on to the opposite shore may mean the mission of this earthly life...

**Bible: John{3:30} *He must increase, but I [must] decrease. John as the external man or the ego, Repentance represents the living conversion from the world to the Lord. The example of the flower, fruit and seed. Twvhe example of the Bride, letter and Bridegroo. Even righteousness comprises ego, self 13]. He who loves his life will lose it.. (John 12;25).***

**"He has to grow, but I have to lose weight."** {02/13/1842. Morning from 9 to 1/2 11 am}

Ink ballpoint. Ans. H.

The servant of the Lord dictates about John 3:30: "*He must grow, but I must lose weight.*"

01] This text seems to be extremely easy for many to understand. But such is by no means the case. This text is only fully understood when it has passed into someone's active life relationship. Nevertheless, the true understanding of this text should follow.

02] In order to grasp this text thoroughly, however, **one first has to bring into the science of his inner feeling**, (n.b. to see) who for the time being is the John or the I, and who, after this, is the real He, who should grow there, how the self decreases.

03]**John is the symbol of the external man, who needs repentance, which in and of itself is nothing else than the living conversion of man from the world over to God. So John preached repentance, so that men should lay aside their worldliness and put on the spiritual. He himself was the symbol of the strictest penance.** (Himm 03, p. 133)

04] What is the meaning of John's people? **John in man is the real, rightly designed ego, or the life of the flesh, when the spirit and the soul are not yet living for themselves, but for the flesh.** Of course, it would be possible for some to think this way: such a life can not possibly be a rightful, pleasing life for me. But it is not possible otherwise in the nature and order of all things. In order to fully realize this truth, everyone may only turn his eyes to the plant world, and he will clearly see the ego and the ego.

05]**What always looks for a flower, what will become of the fruit, so the flower does not decrease and withered? See here the ego and the he. Moreover, when the flower has already completely fallen off, and the body of the fruit, or the actual shell in which the fruit is hidden, is growing and growing, there is still little to see of the true internal fruit in which it is enclosed. But if the shell as this second body also begins to lose weight, that is to say, that it withers and thus becomes dead, then in the relationship, as the external ego diminishes, does the inner Er, which is the living fruit, grow and mature.**

06]Now see that here before, the life of the soul and the spirit had to work outward, you have seen at the bloom and the subsequent fruiting-shell;But that you have no reason to remain outwardly in this life, you may well have noticed the decay of the flower and, finally, of the shell. If anyone understands this parable correctly, then he will probably not find John too heavy in himself.

07]See, but such is the John: **So someone reads the word from beginning to end, as he has read it before with the eyes, then with the mouth and so with the ears. See, if he did that with great attention, then soul and spirit were directed outwards, watching the flesh, as the word took in the letter. See, is not that the flower? But what happens afterwards, if the word has already been read? If only one flower looks on, then a spring breeze begins to move its goblets slowly. Does not the fertilizing dust precipitate from the outer male flower threads to the female flower fiber, which then causes the new germ to form the actual inner fruit into the barely visible formation of the shell?** (Himm 03, p. 134)

08] See, **that is the inclusion of the word in the inner emotional life. When the word has taken root, it begins to grow and grows larger and larger, and thus forms a body for the time being; it is a body of penance, into which the body of the outer body has passed. This body is then the real John.**

09] But if someone does not want to ask, why should this noble body begin to lose weight again, and what is it that He is supposed to grow by? See, when the word is mature in the life of feeling, what is going on, or where does the feeling go? Can the feeling be enough? Or **does not it have to have another object which it grasps and at last completely passes into it?**

10]So that you comprehend this all the more thoroughly, I will give you a new parable. A bride receives a letter from her landlord from her bridegroom. She reads every word with great attention. But as she read through the letter, so immediately from this word a being has formed in her - namely, a man of feeling like her bridegroom, into which men now all her outer flower life has passed, so that she now only in This second person lives, breathes, thinks and feels.

11]See, this man is therefore also a John in the Bride, who, through his penitential sermon, urged her to withdraw from all the other world and to unite herself with this new man in her. But now I ask further: Will the bride be content with this educated man, who still makes up the ego? No, but **in this new man she will soon begin to perceive the living fruit of love even mightily to perceive him, so that she will pass completely into this love for him.** From this He will express her desire ever more lively and alive after the actual He and will never rest until the real He has come and she has become completely one with him.

12]See, **so it is also the case with the word in man, as it has previously passed**

into the living feeling. There will be no rest in the new emotional man until he has found the true great and holy He in himself. But if he has found this within him, say and judge himself, will he not want to pass over completely into this He? See, such is indeed grounded in the nature of all things, and there is no difference between them and men, except that things must be done in the things, but in the free man it remains an arbitrary condition of his life.(Himm 03, p. 135)

13] And so the ego must decrease so that it grows in man. And if the self does not diminish, everything will pass outward into the bark, blossom and peel, but the fruit of life will never come to light.

14] You may sprinkle the most beautiful flowers in the earth, but there will never be a fruit to show, but they will all be destroyed in the earth. But if you take the ripe seed and lay it in the ground, you will visibly convince yourself that the completely whole outer life had to pass into this seed; for if such were not the case, how would the same plant, the same flower, and the former all-of-the-plant of the seed, come from the seed-kernel, to the new living pretenses?

15] If you consider this rightly, you will also be perfectly well versed in this text of the Scriptures, which is to say: he who loves his life will lose it; but whoever escapes will receive it. Thus, through John, the way in which man is to escape is shown in every human being. Do so then, **also let your self decrease, so I too will grow in you and grow into the infinite**, as the underlying scripture teaches you Amen. – (Himm 03, p. 136)

*The Four Gospels on the Resurrection of the Lord. The solving of the apparent contradictions; Confirmation of the scribes of the Gospels writing under the guidance of God's spirit and their correspondence with the 4 states of man, though keeping their free will in this 21]; The Lord continuing to bless the NR; The earthquake – the trembling of the heart at the moment of conversion*

The Four Gospels on the Resurrection of the Lord {Easter Sunday, March 27, 1842}

Request of C L., handed over to servant JL by Ans. H.

00] How to balance the following variations in the narratives of the four Evangelists of the Lord's Resurrection reassuringly each other like:

1. regarding the women who visited the grave; mt.28.01 ; mk.16.01 ; joh.20.01 ;
2. in terms of the number of angels made visible and the place where they sat; mt.28.02 ; mk.16.05 ; lk.24.04 ; John 20: 11-12 ;
3. Regarding the circumstance whether the women, as in Matthew, Mark and Luke, or whether Peter and John, as in John, first entered the crypt,

**4. regarding the further communication of the message, -**  
**mt.28.08 ; mk.16.08 ; lk.24,09 ; joh.20,10 ; John 20:18 .**

On Easter Monday, March 28, 1842, morning.

01] Write, write! **Instead of the evening \* it should read: at the end of the Sabbath; since, as you will surely know, the Jews had taken every earlier day until the dawn of the sun of the next day.** That would be identical with the other three. \* (Here is an example, as well as from such contradictory parts of the Gospels, which are not universally valid before the forum of intellectual critique regarding the historical and dogmatic truth, yet for the mind, as the actually fertile ground for religious, blessed is found out Without ignoring the former, it is also shown how **the Lord nevertheless ensured that what was needed for the inner necessities of life was preserved through all the storms of the time currents in the Bible, leaving the sighting and clarification to a later mature period, which has now begun.** With this luminous, calming consciousness we may therefore continue to bless the present New Testament with its contradictions. d. Ed.) (Himm 03, p. 146)

But **the number of women is not correct, for it was their seven;** only Luke touches her indefinitely with the addition: and the others { lk.24,10 } . And in John the Magdalena says to Peter, "We do not know where they put Him" { Jn.20,02 } . But as to **the cause of this unequal number of women, it is due, first of all, to the ignorance that the evangelists themselves did not know the full number, and secondly, that the women of the world should become a nuisance third, that no one should know the divinity of My Word from the number of women, but only from the living activity of the bottom of his heart!-**

03] But what the **earthquake** mentioned by Matthew alone { mt.28.02 } but it is literally correct, but it is said to be excellently spiritual, and signify the full **vibration of the heart, before heaven's signs should announce to man that I have risen from his grave!** There is a reason why the other three of the earthquake are not mentioned, for they alone mentally took the said earthquake, and only vaguely indicated it by the women's fear of the moment. **But it was also a more delicate saying of the time to conceal earthly facts and to let them recognize only from the state of mind of people concerned.** But there is little in the way of such mosquito catching, but all in the will of my will! -

04] But what about Matthew { mt.28, 02, 03 } is concerned with the lightning-shaped and stone-shifting angel, and with Mark { mk.16, 05 } also a youth, but already sitting in the grave, and what with Luke { lk.24,04 } the two Men in shining clothes and John two angels in white clothes { joh.20,12 } In the first place, this apparent contradiction has its reason, as far as the number is concerned, in that of the highly conscience-bound **first two evangelists in the old Jewish manner, the only angel is mentioned because**

**the two perpetrated a deed and even uttered only one word , And secondly, because not all the seven women saw two angels, but only the first three named, but the other four but only one, and thus their statements before the apostles and disciples were unequal, so then Matthew and Mark as the highest scrupulous (meticulous) scribes did not dare to take the multiple number, so as not to be exposed to the scribed Jewish Christians as a lewd scribes because of a clerical error, so they would not know when by two acting beings the simple and when the multiple number should be used. Luke and John, however, having written down the word much later, went beyond these little phrases of language, and fully announced the statement of the first three wives.(Himm 03, p. 147)**

05] And finally there is a third reason in the fact that I wanted to have it because of the blind world, because she had rejected Me, so that she should fall to death to the women and to the number of their world spirits! And finally, for the sake of the spiritual sense, **the mere hearing and sighting has only a warning spirit for the awakening of the faith; Magdalena's love, however, also reveals the higher spirit of love and life, which is fiery and shining dress.**- And thus this contradiction would be balanced historically and spiritually.

06]**As for the unequal form of the angels, it corresponded to the interior of the seven women; Magdalena saw her as fiery and brilliant, but the others were only clothed in white clothes.** The cause is the fiery love of Magdalena, and in the others her quiet gentleness and sorrow.

07]Thus, Matthew alone gives only the face of Magdalena for the already known cause in the simple number. Mark is even more scrupulous than Matthew, although he holds to the majority of the votes, but as far as the number is concerned, he agrees with Matthew. **Luke faithfully states that Magdalena's statement is only used in place of the word, the word that magnifies things more brilliantly, that is white, as snow-white or dazzling white, and therefore keeps silent about the fiery face,** about the double statements in a rounded whole and finally, according to My Will, so that the passage from the sole faith to the active love would be indicated, as can be truly seen from the order of the four evangelists. **John speaks only of two angels sitting in white clothes. The cause lies here only in the spiritual of his evangelical order, which implies the innocence of love and the dispassionate calm of the eternal life gained;** and thus, as the otherwise most overblown writer, he conceals the fire of Magdalena and thus also her worldly passionate love for Me, which was just, but not quite faithful to the heavenly order. (Himm 03, p. 148)

08] And so this contradiction would be balanced. And so there is only one contradiction left over in relation to the angels, and that of their different position.

09]**In Matthew they come from heaven, and known causally in the simple number, roll the stone from the tomb, or rather from the door of the tomb, and**

**the angel and the wives go into the tomb { mt.28.06 } . In the case of Mark, the grave is still closed at the arrival of the women; but as soon as they allow the stone to be rolled away , they enter the tomb { mk.16.03 -05} - At Luke they rather enter the tomb, which is already open; Only then will the angels come and inform the women{ lk.24.03 -04} - In John alone Magdalena looks into the tomb {Jn.20,11} and receives consoling advice from angels sitting at different places ; and this happens only after Peter and our evangelist John have already left the grave { j.20,20 }.**

10] The apparent difference of the propositions comes first, like all the earlier points, preferably according to My will and from the sacred corresponding spiritual and heavenly order in which the four evangelists follow one another from outer faith to the innermost rebirth of the Spirit!

11] According to this main cause, however, then, of the various indications of the seven wives, as each had seen according to the nature of their internal state, either what Matthew, Mark, Luke, or John testifies. But what is said there of the four, has been done and seen, but only with the spiritual eyes, - but these are always directed, how directed is the inner life of love, while the mind's looking is not equal to that earthly looking, because one sees the same as the other, but everyone sees only what and how it is in him, and so it also takes shape.

12] That the picking up of Peter and John is mentioned only by John himself { joh.20.02 }The reason for this is that John was specially reminded, as he also wished to conceal this event, so that everything in him should be revealed for the spiritual witness that the true, innermost, living love will give it all away, and will never conceal even the most inscrutable mystery , Or does one not try out true love in the world by the mere fact that the applicant for love looks to the open heart of his chosen ones; but if she will secretly do before him and whisper in her neighbor's ear, what will he think of her heart?- I tell you: he will curse it and will turn away from the faithless! (Himm 03, p. 149)

13] See, everything is in the most beautiful order again. Whatever the first three of the communication thinks, the perfected one must confess and testify! Is there any contradiction left? And so, finally, only My appearance would remain to be mentioned to the women.

14] In Matthew Jesus appears only to Magdalena and the other Mary, as they are already on the way to the apostles and disciples, not far from the grave { mt.28.08 .09} .

15] In Mark He first appears to Magdalene, and is not told whether He has appeared to the other, but it is only vaguely implied by this, as it is said, first of all the Magdalene { Mk.16.09} , and should be understood by itself, afterwards also the other.

16] In Luke Christ does not appear to the women; and Peter hurries without

**John until after the message to the tomb { lk.24.12 } .**

**17] In John, only Magdalene alone comes to the disciples and tells them that the stone has been rolled away ( John 20:02 ) ; - and after Peter and John return again, only then does the Lord appear and forbid the intrusion of the intruder { Jn.20: 14,17 }, and there is no further talk of it.**

**18] Like everything else, everything else has an inner, spiritual reason. As far as the historical aspect is concerned, only Magdalena saw first and then Mary Johanna Jesum, Magdalena first, since she then wanted to attack him, but was rejected. Then Mary Maria first saw Him, and then fell down with Magdalena at His feet, and these were collectively embraced by both { mt.28.09 } . Although Mary Jacob and the Salome did not see anything { mk.16.01 } but felt only the nearness of the Spirit of the Lord. The three others, however, did not notice anything of the Lord's appearance, and on the way were even anxious to portray their faces as a pure work of their heated imagination. (Himm 03, p. 150)**

**19] As for the first notification to Peter, it is really only Magdalena who has been the messenger, and all the others have remained in the garden in which the tomb was carved into a rock - and thus have five Peter and John overlooked. And only the Maria Johanna saw Peter come and go, but the nimble John had overlooked them and would certainly have overlooked the Peter, if they had not made the almost gasping Magdalena attention. But that neither Peter nor John stayed long at the grave is explained by the great fear which they had there before the Jews.**

**20] So, now that you summarize all this, it can not be more difficult for you to grasp the reason of these seemingly contradictory statements of the four evangelists with their hands. For according as the declarations were on the part of the differently-seeing women to the apostles and disciples, so also the records were different according to the faith of the scribes; for though they have written all this under the guidance of My Spirit, yet their will was quite free, and so was their judgment and their acceptance. And even if their will had been directed by their rebirth, there was, after all, their communication, which is even more perfect, according to my will. And if you know all this, then do not allow yourself to be confused by such mosquito nets,**

**21] But if you are but mere hearers of the Word and would like to bring it under the sluggish order of your mind, you will of course find there the greatest and the worst contradictions, where your eternal resurrection is concerned! But if you want to be quite critical, the order of the successive evangelists is the first to be grasped and compared with the four main states of man, that is, from his ultimate faith to the innermost rebirth; or, as man begins in the evening, is tempted through the night, until dawn breaks in, and thus always increases until the onset of the eternal day of life by John! - If you understand that, you will**

**never encounter any contradictions forever.**

22] But whoever has any doubt and could not help himself, he always does better, he asks, as long as there is someone with light; but it will make you feel sick already, and you will see your shoals as I will move back the lampstand. Only then will you all learn how blind you all are, that you should pay little heed to the words of the chandelier. But who knows and understands the candlestick ?! Oh, how blind you are! -**Why are you blind then? Because there is still no order in you, and thus also no firmness, therefore you also always hover between night and dusk and therefore recognize the very least, whereby you should come to the rebirth of the spirit and only to the innermost knowledge of all, which is of the mind and thus of eternal life!** (Himm 03, p. 151)

23a ] But I say to you, **until now you have only read the Word, and all your deed was a driven deed through the divine magical power of the Word in and of itself. But in the future you will no longer be driven, but voluntary perpetrators In my word**, and you will no longer encounter any contradictions immediately! But all such things write deeply into your heart, who is the one from whom these words **come to you brooding, then you will live.** - But see that you will not be deprived of the still completely unknown candlestick, since you all want to go bad again then; because **you are so far only readers, but still far from being the culprit of the word.** - But do you know to remember an old song that starts there:

23b ] At one time the sun shone softly over our heads, and we fled before their light into the holes of our cups; But soon this wonderfully divine divine sun image disappeared, And now the night and all the death arrows quivers us.

24] See, **the song of the ant lions is not bad and fits quite well on the condition of man, since he is a doubter, where he could be a seer for a long time.** So, too, very well heed Amen; and who says it amen, amen, amen.(Himm 03, p. 152)

**Bible: The princes of Judah are the prophets or the priests, breaking the border means trespassing the divine order; the wrath of God means the withdrawal of the Holy Spirit thus the complete spiritual blindness; The Lord of 'Heaven and Earth' -all spiritual and material creation; the plagues are trials and temptations meant to enable the Lord to draw people unto Him; the baptism with fire (of the spirit) means the spiritual rebirth;**

**The princes Judah and the Lord {26.02.1842, afternoon from 4 to 3/4 7 pm}**

Writing: Marie H., Wilhelmine H., Pauline H.

01] {hos.05,10} : *The princes of Judah are equal to those who break the border; That's why I want to pour my anger over them like water. {Amos 7,06} Then the Lord repented, and the Lord said, It shall not happen either. 02] Micah {mi.04,06} : At the same time, saith the Lord, I will gather together the lame ones, and bring the outcasts to hell, and those whom I have afflicted.* <sup>9</sup>-

The Lord gave us the following explanation through His servant:

01] In order that you may fully understand these texts, which in their seriousness are of the greatest importance, you must first know what is meant by the princes of Judah; and then again, what is meant by the expression: shifting the border. (Himm 03, p. 140)

[2] **Among the princes (of Judah) here are not certain royal descendants, but those who handle my word, either prophetically inwardly living or priestly outwardly in the letter.**

03] Now behold, little children, **when then such whatsoever bearers of My Word act with the same by virtue of their free will in one or the other piece with this very treasure against My divine purpose, willingly according to their own discretion, - if the first to mine Words of their own quantity, and the second the meaning of the word that is written, domineering and selfishly in the natural and worldly, so they shift the boundaries, that is, the limits of my eternal order, that is why I then pour my wrath on them like water, if they do not go back within the bounds of divine order.**

04] **But what is this my wrath, which I always shake out safely over such troubled princes of Judah or self-interested manipulators of my word, like a murky flood of water? - See, that is the ever complete total blindness of their**

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<sup>9</sup> {5:10} The  
princes of Judah were like them that remove the bound:  
[therefore] I will pour out my wrath upon them like water.(Hos 5)

{7:6} The LORD repented for  
this: This also shall not be, saith the Lord GOD. (Amos 7)

{4:6} In that day, saith the LORD, will I  
assemble her that halteth, and I will gather her that is driven  
out, and her that I have afflicted; (Micah 4)

hearts, for they then stand there like the insane, blind and deaf, and with their hardened heart they do not feel, see nothing with their seemingly open eyes, and hear nothing with the ears and understand what there is the spirit of love and all life out of it. Even if they read my written word with external bodily senses, they simply do not understand it, because they are in my anger.

05] My dear children, in this day and age there are extraordinarily many such princes of Judah, - they are still in this hour in My repentance, by which is meant My patience, gentleness, gentleness and mercy. In that which concerns My repentance, let it not happen that the earth should ever be so denied, since everything would be flooded with My anger; for that is why the Lord, who speaks from His repentance twice, stands there, once to indicate that I, the Lord, in the infinite sense of heaven and earth, and thus of the whole infinite creation spiritually and physically; and for the second time, however, one and the same Lord is in every man's individual heart, who has turned it to Me. And so the two-word word Lord means both my external and my interior present, (Himm 03, p. 141)

06] Behold, **it is this second Lord who spoke and is still speaking and is just now speaking in His repentance: "It shall not happen in spite of the many princes of Judah in this time, that I may leave them as orphans, those who seek Me, but I want to remain with them and all things until the end of the world, that is to say, until the time when the world has taken its perfect end, from whence time he then to Mine-perfect, eternal remaining intuition and possession of the immortal eternal life**, which is stated in the third text chosen by you, which reads:

07] At the same time, I want to gather the lame and heap the outcasts and those who have been plagued by Me. That is to say: to the worldless time of every single man all his submerged powers shall be awakened and united into a power of love and eternal life in him; and the abased and scattered desires are to be brought into a heap, that is, under one and the same roof of love. And finally those who are tormented by Me (n.b.: plagued) are the various trials and temptations, which quite naturally take an eternal end; for in this way the Lord speaks and acts and draws, and in a certain sense he is only a suffering man, since he does not draw himself, but is drawn by Me, which means as much as being plagued.

08] But when man has let himself go to the end of his world, and thus remains unto the end, then the Lord enters into him, which is the full redemption, the baptism of the spirit with fire (n.b.: baptism of the fire of spirit, see below), or the

perfect rebirth Man is completely fulfilled with My Holy Spirit in all love, power, power and violence, which is why he then becomes completely one with Me. What temptations would be conceivably possible, when, as unthinkable as possible, there could be more weakness in man, and for the simple reason that such a born-again man and I are perfectly one, and then he will exclaim with My Paul can: "Now no longer I live, but Christ lives in me!" **But Christ is the Lord Lord!** -

09] See, that's the true inner understanding of these texts. Think it over and take it alive into your heart; for it is truly not enough to know this in the outside, like the princes of Judah, who also say, Lord, Lord, but the Lord God will never enter into their hearts. But all this must be read alive and understood with the heart and in the heart; Then only then does the Lord, and finally the Lord, come to man, as has been shown in the course of this revelation, and make him alive out of Himself. (Himm 03, p. 142)

10] If you do so, you too will surely and surely, and in no time at all, taste **the baptism of fire of the Spirit**, Amen. - My blessings to all of you, now and forever Amen. -(Himm 03, p. 143)

**Bible: Symbols – David stands for the love of God, God here stands for the wisdom of God; God's sanctuary or Holiness means His love; Sechem represents wisdom, Suchot represents true humility and deriving love; Gilead stands for wisdom/ light; Manasseh stands for love or the fire of life. Ephraim is the power of all wisdom; Judah is the great Word of love, creator – as the prince, or the prophet/ prist of God; Moab is the most humble, repentant love; Edom is the night of death; Philistia is the purified love (that unites with the Lord); divine wisdom mentioned in simple numbers; divine love expressed in multiple numbers; divine love united to divine wisdom create the power subduing all infinity; these verses apply to the Lord, but also to every human being**

**The 60th Psalm Davids, verses 8-14<sup>10</sup>{03.03.1842, Afternoon from 3 to 1/2 7 pm}**

Writing: Marie, Wilhelmine and Pauline H.

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<sup>10</sup> it seems 8-14 correspond to 6-12, as the intro to the psalm may also have been noted as verse 1 and 2

01] To understand such verses, one must first know what is meant by David in the course of his psalms. For as long as one understands behind David nothing but a king of antiquity, who wrote psalms, so long as the understanding of such texts is by no means the most subtle discourse.

02] But as one understands, according to the spiritual sense, what is there David, he also understands what Hechem, the valley of Suchot, Gilead, Manasseh, Ephraim, Moab, Edom and Philistia, means.

03] So let's see what's behind David!

04] Behold, little children, behind **David is no more and no less than I myself**. - Now you already have a key. But how is this to be understood, that David is at the same time a man as well as every other, which is composed of soul and body, and how is he therefore also I, since he has sinned before Me?

05] So hear, and let us see **how I and David become one; for in these verses David evidently speaks to God - and God to David**.

06] **Behold and notice well: From the point of view of David is understood the descending love of God, and by God is meant the endless wisdom of the eternal Spirit.**

07] Knowing this, it will not be difficult to understand what the **eighth verse of the Sixtieth Psalm (n.b.: 6th)** says: God speaks in **His sanctuary, or God speaks in His love**, not in His wisdom, but in His love Wisdom in love; I am happy and want to divide and not pay too much attention to the wisdom which is understood under **Shechem**, but for that I will probably measure the valley **Suchot** or the true humility and the pure love from it; I'm glad of that. - It will hardly be necessary to mention who is understood by the ego, who is happy there, or full of love, and why? Because of the **unification of infinite wisdom with the equally infinite love through the mercy of God**. (Himm 03, p. 143)

08] Since you now understand the eighth verse safe, so you will also no less understand the following ninth, which is only an analysis of the first, just as is also the tenth and the eleventh it. Behold, since Sukhotah says that humility, and according to it, love dwells in wisdom, but in wisdom now as the perfect one, Gilead will be like Manasseh Mine, - **Gilead**, wisdom or light, which is changeable and unsteady , and **Manasseh**, the love or the fire of life, which there is the eternal.

09] Ephraim is the power of My head, and Judah My prince. See, if you would literally take this, then the greatest nonsense would come out of it, because David must have for now a whole Jewish primordial tribe, for the second a land of the same name, and for the third a city of the same name, either in his head or on his head carry around and even provided with all armor well. Nevertheless, however, the mighty King David would still be subject to the prince of Judah, therefore he said, **Judah is my prince, which means as much as: Judah is my Lord**. - Do you now understand

a little, which nonsense out there wants to grow out of the sense of the letter, so that there is not a pure spiritual sense underlying?

10]But since Gilead is mine and Manasseh my, **Ephraim** as the light of love is certainly the power of all wisdom, which is My head, and **Judah** is truly a prince in Me, which is the word of love from eternity, through which all things have been created, and which through the David began to pour powerfully over the earth. - See, my dear little children, whether this verse, especially begun by Ephraim, does not have a much wiser meaning than that which appears outwardly in the letter?

11]So even in the tenth verse under **Moab** the most humble love, which is like repentance in the human heart, becomes a wash-pot all here; and the shoe, which is the natural worldly thing, is stretched over **Edom**, which is the night of death. And **Philistia** shouts to Me - or the purified love becomes one with Me. But if the purified love is now one with the light and has the same in it, which is the sole guide of all things, here in the eleventh verse an apparent question is posed, and therefore the light in love is closed, namely, who wants Lead me to a solid city? And who guides Me to Edom? Alone in this apparent question is already the answer obviously, (Himm 03, p. 144)

12] However, as it is with the question of the eleventh verse, so it is with the more explanatory question of the twelfth verse, namely, "**Will not you do it, God who you transgressed us, and do not take off, God, to our army?**"<sup>11</sup> - which means that: You light of love will lead me in the time when I will descend to earth; You will not go out on the power of light, but you will take off our army, which is the power of eternal love.

13]But in order to understand this inwardly, I draw your attention to the fact that this is the talk of the **divine wisdom**, which is always mentioned in the simple number when it is presented on its own. However, **divine love** is often called in multiple numbers, because everything that exists in all infinity and eternity has come out of it.

14]If you now understand what precedes, it will not be difficult to understand the last two verses of the same name, which are nothing but a vividly humble repetition of the former, and thus are. Give us assistance in the emergency - or. **You eternal light, be and remain the eternal leader of your love; because human help is no good - or: love is not good for itself, because any love without the holy light is only a pure, self-consuming self-love.**

15]Therefore, let God, love through you do all the deeds, the darkness as the greatest enemy of life will be eternally subjugated. **But such is love's enemy, that it**

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<sup>11</sup> {60:10} [Wilt] not thou, O God, [which] hadst cast us off? and [thou,] O God, [which] didst not go out with our armies? (Psalm 60)

is blind without God. But united with God, or with the eternal light, it is the supreme power, power, and power, which must eternally obey all infinity at the least hint.

16] Finally, I say to you that these revealed verses have a dual relationship, and that is precisely how they relate to Me, so they also refer to each individual person. - If, therefore, it is deeply ingrained, yes, deeply in your hearts, then a great light will come to you in the night of your heart. -

17] My grace, love and mercy with you all amen. (Himm 03, p. 145)

*Bible: Elijah symbolizes the most gentle and humble love of the Lord which needs to be recognized first: "Behold, I will send you the prophet Elijah, before there comes the great and terrible day of the Lord! {Mal 4:05} In 17:10, "And his disciples asked Him, saying," What say the scribes Elias must come before? " {Mt.17,10}*

01] (Jesus)" Ask 'So be given to you, seek, and you will find, and knock, and it will be opened to you!' - Tell Me, from whom are these comforting words? - You say they are from Me. - Well, say I, but as these eternally true words of mine are, say, what prevents you from working to follow them, so that it would be easy for each of you, such most important and most easily comprehensible passages from the writing of To understand life?

02] Do you know what it owes? I tell you, and I have often told you, that nothing owes you but **your still foolish idea of Me, according to which you seek Me even more in the infinitely powerful, powerful, great, and holy, rather than in general gentle love.** (Himm 01, p. 110)

03] You see in Me the God, the infinite Great, who through His Word created heaven and earth; but the God, the dear Father, who does not consider it beneath his dignity to even set in motion the wings of a puddle mosquito, and to nurture the mold plants on a moist bread crumb, that they thrive-see, this so meek, most meek, this most patient and loving God and Father is still more or less alien to your heart!

04] Jesus, who invited the sinners to His shoulders, who called to Himself the troubles and the laden, Jesus, the only good shepherd, Him, the crucified one, you do not yet know!

05] But since this very first Jesus is still foreign to you in what, how and what He is, so alien to you is the great prophet Elijah and alien "**the great and terrible day of the Lord!**"

06] If you have things that are not there or If your senses are too far away, you can not believe it, then you may well, apologetically, say: "Lord, to grasp such things is given only to those whom you have called for it!" - But the writing of life is in your hands; With what valid excuse can you possibly arise, when I ask you: "Why do you not understand this, which you should first and foremost understand?"

07] Who is the Prophet Elias here? - Now open your ears and hear: It is My love, which precedes every dish, just as it is the case with you and in so many other places (in the revelation by Jakob Lorber and others)! That's the Elias! When this (my love) begins to come to you, the "Elias" is already there. Elijah is thus the pretense of my love, which is now on its way to you in its infinite firepower, indeed in all its infinite fullness.

08] Whoever grasps the gentle rays of this "Elijah" and lets them glow through them, will also exist in the coming sea of fire of My infinite love.

09] But woe to him who has not appropriated the Elijah! Verily, he will not stand in the great fire of My love, when it will come in its fullness over all creatures! (Himm 02, p. 111)

10] Whoever can not do with Elijah, in the fiery chariot of love, rising to heaven, to persist in the spirit, how will he endure in the bottom of the fire, of which the chariot of Elijah is only a small funklein?

11] See, that says the dark spot, which should be brighter than the sun at midday! **Now understand this well and pay attention to the "Elijah" who is now among you so that you will not be destroyed by my coming great fire!** - Such understands well! Amen. (Himm 02, p. 112)

#### Questions about texts by Markus and Johannes (03.01.1847)

(Questioner: Paul, Peter and Pauline H.)

**Mark 9,10: And they asked Him, saying, What say the Pharisees and the scribes that Elijah must come first? ( Mt. 9:10 )**

**John 7:13: Yet none spoke freely of Him out of fear of the Jews. ( Jn.07,13 )**

**John 3:12: If I speak to you of the earthly and you do not believe, how should you believe, when I speak to you of the celestial? ( John 3:12 )**

01] Behold, this is the right form, as the world commonly asks in all the promises from the heavens, whether they are not prepared by the wonders that the world portrays in their great folly. Afterward, the world, which has fallen into all blindness, is more and more justified in its folly, and at the end paints the promised apparitions in such a material way that they could never have come into being in an angel's mind. If, however, the predicted signs certainly come in a completely different form than the stupid world has pictured, the same question is asked and **Elijah, as with the Jews, is always missed.**

02] So now it is with **the promise of My millennial kingdom; one expects it materially in My personal presence!** - **Behold, this kingdom has long been in the spirit and in the heart of good people.** But because the material Elijah-or the stupidity pre-formed by the promise-does not come to light, as the world has imagined in its iron blindness, so it is with Me and My kingdom just as it was with Me nineteen hundred years ago has happened.

03] Since then, **I have allowed not one, but a thousand eliates, to prepare the people of the earth for my arrival as father**, but (it went and) they are not much better off than John in the desert. You, my young questioner, but serve this to the true test of the word! **If you want to find my kingdom, then you are looking for the coming Elijah in you, who is there a right change according to my words, then my kingdom will already come in all power and glory within you!** – (Himm 03, p. 224)

04] However, **I am already in this right way predicted with many who are all already in My kingdom; but these many resemble those good Jews who do not dare to speak freely of Me for fear of the evil great world Jews.** The fear of the Jews was, to a certain extent, a reciprocal one, where the great man shied away from the small and thus vice versa. But there is a difference in that; because now the little boy always fears the big one. But that will only take a short time, then the fear will be violently violated.

05] If this happens, then everyone of My Kingdom will understand very well what the coming Elijah is for a man; then even the girl, who now finds earthly things difficult, will also be able to grasp the heavenly things with great ease, even if they are not explained to her by some selfish and very selfish school nurses' quorum in the Capuchin style! - **For all that My spirit will do with the little ones and the weak. But that is why the world will always remain very blind and stupid; for she will not know true Elijah as she has never known him!** -

06] **But you should recognize Elijah - and have already recognized him; because he has been with you for a long time.** - As you take him in, you also receive Me, but understand it mainly mentally. - - -

See also the announcement of June 30, 1842 ("Elijah the Precursor") " Gifts of the Sky ", Volume 2, page 110 ff. ( Jl.him2.110 )

**Bible: True and false prophets. Elijah(greatest prophet of Israel)'s example. God passing before the cave – in His love. True prophets recognize God in His Love**

00] To the first book of the kings {1 Kings 19,07-18}

01] If you only pass through what is said here with some care, and pay attention to the identical answer of this greatest of all the prophets of Israel, then it is impossible for you to escape **The right prophet most definitely distinguishes from a false one who is always a servant of Baal and a blind Pharisee in the most perfect sense of the word.**

02] So that you and everyone should know and know exactly how the things stand between a true and a false prophet, I want to draw your attention to the following from the allegations of the prophet Elijah. And so listen:

03] For whom alone only the true prophet Elias was jealous? Did he foster secular rights, worldly power and power, and worldly income made up of gold and silver? - He says, "I have called for the Lord, the God of Zebaoth!" [4

] Behold, then let someone jealously pay attention to the only true God, and thus do as the prophet Elijah did, say, to me that a false prophet? So zeal is the surest and most infallible sign of a true and a false prophet.

05] But if one person is jealous of the worldly prestige of his church and of his head buried in gold, silver and all the jewels, and another alone is jealous of Me - which of the two prophets is the only true one? - I mean, to guess that, nobody's going to have to resort to math.(Himm 02, p. 112)

06] But since Elijah was a perfectly true prophet, how did he recognize Me as I passed by the door of the cave on Mount Horeb, where he was still hidden within himself? - About in a big and strong wind? - See, so I'm not in those who do a lot of wind and seeing. Because that's the kind of real, blindest Pharisee.

07] Or did Elijah recognize me in the ensuing fire? And, behold, I am not in those fervent spirits, out of whose mouth nothing but judgment after judgment and condemnation of another spray, for they only want to know God in judging fire, but never in love alone.

08] But the true prophet Elijah only recognized Me, the god Zebaoth, in quiet, gentle labor or whispering, that is, in other words nothing else than: Elijah truly recognized

**me only in love!**

09] If you (Jakob Lorber) recognize Me as gently sweeping in the sole love as Elijah, how are you then a false prophet? - Just let the world prophets talk and shout against us! In the end, it will probably show who will take the bride home!

10] And Elijah was called to be a judge of Israel in love; therefore he had to go to Damascus, and to anoint kings, Hazael, and Jehu, and Elisha the prophet, that they might receive those who did not bow to Baal, and with them to **the sword of faith** secrete the chaff of Baal of My pure wheat. But what happened in the vigorous precedent, behold, this is truly happening in the spirit as well. That is why in the end love should conquer and destroy everything over all, and render it to shame **all the "winds", "earthquakes" and all "fire"!**

11] But judge for yourself and find the true prophet out of the wrong great multitude, who is a servant of the world.

12] **Elijah is a true prophet. But just as everyone who finds Me there, as Elijah has found me - namely in love.** - Understand it! Amen. (Himm 02, p. 113)

*Bible: Many are called, but few chosen. Parable of the Wedding Feast or Great Banquet detailed (Matt 22:1-14; Luke 14:15-24) Symbols: East is the Kingdom of God or eternal life; the sons are the missionaries of God's Word; the beautiful daughters are the ancient pure doctrines and customs of the Jews, howling and gnashing of teeth means the fundamentally false, the gnashing of teeth means the evil and wrath of anger, the sight of the heart is faith. Patience, humility, gentleness, mercy, faithfulness, truthfulness*

Many are called, but few chosen (18.05.1847)

01] This passage of the Gospel, as not easily another, is quite fundamentally misunderstood close to all religious denominations, for almost all are of the opinion and among the Romans even the belief proclaimed in all the pulpits that only the few chosen will go to heaven "All but the many who are called will, infallibly, be rejected forever to hell, after the judgment of the judgment just as fundamentally wrong. – (Himm 03, p. 234)

02] But for this Gospel proposition to be thoroughly understood, I will show it to you in a picture in the manner in which it should really be understood in spirit and in truth. And so listen to the picture, which means:

03] It was a great, powerful and wise king in the East. His kingdom was great and many peoples bent under his scepter. This king once resolved upon himself, in order

to know his subjects many faculties, to give an over-large banquet, to which all the fathers were invited to appear with their oldest sons and daughters, so that the king might choose the wisest and most witty sons of the many invited for his manifold court service, and the daughters, if they were well-formed and well-educated, to his wives and other companions.

04] But when the subjects had received such an invitation, they were secretly horrified to think that it would only be a cunning pretext for the mighty king to lure them all into residence, and then, when they were there, to kill them all badly and to have his eye-catching on the blood of his subjects. - Therefore, everyone was apologized, and no one came from the invited to the royal palace.

05] But when the king realized what secret reason the many invited guests did not dare to go to his big banquet, he said to the invitants: "What shall I do now? - See, the great banquet is prepared, who shall eat it "But I still see many curious people in the streets and on the streets, and many who climb the fences and wait and gawk there to see what I will do with the invited and the guests, so go out with great power To the fences, alleys, and streets, and whomsoever you meet, drift in, so that my great meal may be consumed, and look not at the proper clothing, whether it be bridal or not, that is now the same, for now it is above all, the consumption of the meal, so that it does not spoil. Only then would we examine what my feast for guests had, and whether they were all worthy to have taken part in this feast. "

06] When the many servants of their great kings received such command, they rushed out to all the gates, and drove all who met them in the streets, streets, and fences, to the king's banquet, and among them were many who were loaded , (Himm 03, p. 235)

07] Since these guests but noted the great kindness of the King, as passed them soon the great foolish fear, and they were happy and praised and glorified exceedingly great goodness and wisdom of the King and could not understand how they to have such a foolish fear of him.

08] was When the meal but consumed when the king went down this many guests even kindly about, and consulted with the fathers and the young men and looked well the daughters; and whoever particularly liked him in his manner, he chose from the whole great company of guests for his court service, and at once made royal vestments to each chosen one. But that made many of the guests sad, because they did not have such honor.

09] if you are wise, to completely abolish, that in my great empire a great

freedom prevails everywhere, both in my court and especially in all the wise subjects of my great empire! Therefore rest yourselves whether the chosen one; for I, your lord and king, are also particularly in need of the subjects, for which reason I have really chosen these court servants. "

10] When the guests heard this from the king, they became overjoyed and praised the great goodness and wisdom of their king. But as the very many guests cheered so, among them a mangy sheep was found by a guest. While all the others rejoiced and exulted, and called to the great king, Hosanna, he began to scold the king, and cursed such an idiosyncratic, vulgar condescension of the king to his people. (Himm 03, p. 236)

11] But the king let this one take hold of him and put him before him. When this sole detractor stood before the king in disgusting rags and rags, the king asked him bitterly: "Wretched scammer and curser of my kindness and great love for my people, how did you come to my royal apartments in such an unworthy manner?" I know yet, that you have always resisted all my goodness and wisdom! - You have never before done a wedding robe before me, so take him, ye my faithful servants, and throw him into the darkest dungeon, and yell and crunch with him his teeth !!! " - - -

12] Behold, it is only of this one that he was thrown into the dungeon, but not of those who were invited. With them only their worldly stupidity and not their malice is reprimanded; but the one mangy sheep is here judged. Therefore, learn through this picture, what is the right inner meaning of this scripture above, and therefore consider not only the elect, but also the called ones for my kingdom worthy and worth amen, amen, amen. -

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Closer illumination of the previous parabola and a new parabola (21.05.1847)

01] **The East** is the kingdom of God, which is the right kingdom of life - or the eternal life in itself. The king I am, the Lord and creator of all beings and things from eternity.

02] The great feast is My Incarnation and the great work of salvation bound to it, for the participation of which many, indeed many, are called, and for now the main tribes of Israel, all of whom, as we know, did not want to appear until the hour,

partly out of fear of the unacknowledged Mosaic Law, and partly also because of the obstinacy of their hearts and their complete unbelief.

03] The capable sons who are to be chosen for my ministry out of the many called, are the past and forthcoming publishers of My Word. And the beautiful and well-educated daughters, who are to be chosen as women and women companions, are the ancient doctrines, customs, and customs of the Jews, who have never bowed their knees before Baal and Mammon. (Himm 03, p. 237)

04] The invites are partly angels, prophets, and finally all the apostles and disciples, and finally all those servants who have spread my word and my teaching quite unadulterated to the people.

05] And those in the streets, streets and fences are all people who have lived on earth, still live and will live in the future, and those in the streets - those who still live on earth, However, they are stuck in some Christian sect, but nevertheless they are afflicted with all the follies of the world and they can not or do not want to take the true light, so that they do not come true true eternal life and become completely free and happy.

06] Those in the streets are those who live on earth, but are in some more or less well-known paganism - and finally those on the fences are those who have already died in the body and are in the spiritual According to their soul, they will be invited to the great banquet of redemption through the right reversal means.

07] And finally, the one without any wedding attire is first of all Satan, and in a broader sense, all those who have remained faithful to him, and no means of repentance, among all those who have been invited, and now rather formally driven by violence (love) to the banquet to move; whose lot, as the parable says, will be that dungeon, in which eternal darkness reigns, and which is full of howling and gnashing of teeth, which means under the howling is fundamentally false, contrary to heaven, and under the gnashing of teeth the evil and wrath of anger To understand hell, because, when someone is consumed with the highest anger, he begins to gnash and gnash his teeth like an irritated hyena or a fierce tiger.

08] With these few words, the whole correspondence between the material image and its spiritual, true content is now revealed. But if you want to take the matter even deeper and want to do the same as a wise plant researcher and collector, who was there with advice and spoke to him:

09] What should I do? I know the plant and grass of the fields, meadows and gardens exactly; What is growing on the Alps, I have explored, even what swamps and what

the seas cover water, I am not unknown. Of all I know exactly name, place, root, stalk, leaf, flower and fruit. What should I do with this science? - See, now it suits me! - I want to arm my eye stronger and stronger and go through with him the inner building of the tubes, fibers and cells, as I will certainly find sufficient material for the further training of my mind. (Himm 03, p. 238)

10] Well thought and done even better! - The botanist is completely right. **Who knows the matter and its way, or who knows the word and its purpose, do the same as the botanist, he will penetrate into the depths of the spirit.** - But how, someone asks, should I arm my spiritual vision for a deep understanding of the word of God, to be able to penetrate it with her rare help, where now, for my present sight, a deep night is resting ?!

11]O friends, it's easier than you imagine. **Faith is the ordinary unarmed sight of the heart. But faith awakens love - it is the fire, the warmth, and the light, which three things in the one love extend everything, ever widening and finally unfolding, just like the fire, the warmth, and the light of the sun already obvious, of course, every year in front of everyone's eyes exercise.**

12] **Patience is associated with love, that is the fertilizer; then the humility, that is the fruitful rain; and the gentleness, mercy, faithfulness, and truthfulness, these are the good winds that drive away all evil storms.**

13]These things willingly taken in the heart and done afterwards - and the extraordinary arming of the spirit-health is brought about in all fullness, by means of which each one of you, who is not a grumpy stomach, in abundance the everlasting inner wonders of my given word forever eternally clearer and clearer it will be possible to see more deeply what everyone is invited and called to eternally amen, amen, amen. – (Himm 03, p. 239)

### **Bible: The Spirit of Truth (John 16:8-15)**

01] If you really want to write something today, then write from John, { j.16.08-15 } ; but give it up and see how it goes:

02]"*And when he comes, he will punish the world for sin, for justice, and for judgment. For sin, that they do not believe in Me; but for righteousness, that I go to the Father and you do not see Me; for the judgment that the prince of this world is judged. - I have much more to tell you; but you can not wear it now. But if he, the spirit of truth, comes, he will guide you into all truth. For He will not speak of Himself, but what He hears from Me, that He will speak, and what will be in the*

*future, He will proclaim to you. It will transfigure Me; for He will take it from the mean and announce it to you. Everything the Father has is mine. Therefore I have said to you: He will take from the meanings and announce to you. "*

03] Such I give through you to the Ans.H.-W. for the moment unveiled, as well as the others, if they want to accept it. But whoever accepts it, should seek in itself the true, inner meaning of these admittedly somewhat heavy texts and well pay attention to the underlined words.

04] But whoever will accept it, I will give him a little light in his heart, so that he will then discover many wonderful things in this little task.

05] Later, however, I want to give you completely free (Jakob Lorber). - That's what happens! - I say that, Jesus. Amen. (Himm 02, p. 131)

00] According to the prediction of August 15, 1842, the servant Jakob Lorber received the following statement about the "Spirit of Truth." { [Joh.16,08-15](#) }

**01] If the unified spirit of love and all wisdom and truth will come out of it from the heights of the hearts of men, then sin will perish as the world will be convicted, that the Son and the Father are one, therefore only an essential God of all infinite power and power and all holiness, love and violence (exists) and thus also a certain Lord of an unchangeable order in which all the world exists and is already judged in all its dominion. For only the truly free is also free in and with Me, but everything else is judged and could not exist without the judgment.**

02] For under the "**prince of the world**" is understood all the free-acting power of the world. Nevertheless, however, it is still in my sole power, and it can move without my permission no solar dust from the spot.

[03] But since "**punishment**" means to convince someone by labor, what is there of order and what is the same, so the unbelievers will be convicted of their work by the works of those who are in My justice and order are seen, that **the Son and the Father are one, and the Son has come out of the Father, as there comes forth a light of blazing flame.**

04] **But as the flame, light, and heat are one, so too is the Father, Son, and Spirit!**

05] **But the warmth which comes forth from the light, as that from the flame, is the Spirit, which in and of itself is nothing, but animates only the union of the Father with the Son, and thus all things.**

06] Therefore, it also says, "**I have much more to tell you, but you would not be able to bear it yet. But when the Holy Spirit comes, he will guide you into all truth.**

"For those who do not yet understand this, for example, let the sun speak in the winter, and in a natural sense it will perceive the same symbolically. For in the winter the sun does not speak to a part of the earth: "Behold, my light has much to develop out of your soil, but in this thirsty state you are not capable of such a development. **But if the warmth comes with the light - that is the active love - it will draw all the countless forms from your soil (or guide you into all truth).**"

(Himm 02, p. 132)

07] But will the warmth of light unleash new forms from the ground? Oh no, but the old forms of the eternal order will unfold them! So even the mind will not speak of itself, but its words only as it goes out.

08] but as transfigured by the heat in the unfolded shapes the light from the sun and glorified, as it is again beheld rejuvenated in its original forms, so the mind is the son of one's there with the Father, glorify in you , For he will not cause out of himself in you, but only that from which he proceeds from eternity. For this reason it is said, "He will take away from mine and declare it to you!" - ie: He will bring my seed into growth in you, and you will then see in you My glory!

09] So that's what these texts say. Pay attention to her! **For in them lies the essence of full rebirth. So she probably understands in the spirit of working!** - Amen.  
(Himm 02, p. 133)

**Bible: the fire of God is the love-fire**

07] Now hearken which in conclusion yet, her faithful few: The right dreams will always delight you well; only when the soul is wavering on earth, the food of heaven will sometimes make you bitter. **For whoever has not yet gone through the fire of love, he would like to be a little afraid of such fire-food, but whoever thinks that one day I must receive it will not find it difficult to reach My way of mercy.**  
(Himm 03, p. 094)

**Bible: Revelation 16:12-16 – The sixth angel. Symbol: the angel is Lord's will, the cup (vial) is the Lord's mercy, the content of the cup (wrath) is His mercy, Euphrates stands for the false and evil of the world (paganism)proceeding from the true antichrist which is the great whore of Babylon. The kings signify the right and living knowledge of the Word, the three frogs are the false prophets as represented by the three principal societies under the scepter of the harlot. Armageddon or the place of eternal night is where these will be gathered and**

*defeated by the Lord. The day of the Lord is already here (1844- the time of the giving of the NR), ‘spreading in secret and coming like a thief’.*

**The sixth angel {02.06.1844}**

00] The sixth angel {Rev.16,12-16}

{16:12} And the sixth angel poured out his vial upon the great river **Euphrates**; and the water thereof was dried up, that the way of the kings of the east might be prepared. {16:13} And I saw **three unclean spirits like frogs** [come] out of the mouth of the **dragon**, and out of the **mouth of the beast**, and out of the **mouth of the false prophet**. {16:14} For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. {16:15} Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. {16:16} And he gathered them together into a place called in the Hebrew tongue **Armageddon**. (Rev 16)

Some days ago I heard Ans. H., in a dream suddenly the clear words: '**Now the sixth angel is here!**' When I awoke to this, I immediately thought of the seven angels in the Revelation of John, who poured out the seven bowls of divine wrath.

Jakob Lorber, to whom I shared this report, received an explanation below from the Lord concerning the 12th to 16th verses of the 16th chapter of Revelation John.

01] That's a right-wing question, I'll gladly give you an explanation!

02] The voice you heard, AH-W., As in the dream, was right and true. Because **she was the voice of my mouth. And so the 'sixth angel' is there too, pouring out his bowl.**

03] But you do not yet understand the Sixth Angel, just as you do not understand the others. Therefore, I want to shed some light on this 'sixth angel' so that you can see what the work of this angel indicates. - And so listen:

04] , ***This angel poured out his cup over the whole stream Euphrates. And the water dried up, that the way might be prepared for the kings from the rising of the sun.***

05] **The 'angel' is my will.** And the shell (**cup**) is My mercy. **And what is 'poured out' - is my grace.**

06] The great stream of **Euphrates is the false and evil of the world**, which **the**

**great harlot of Babylon**, or **the true antichrist**, has wrought among all the peoples of the earth, and that is quite like the great mountain stream of Asia, which swells there on many occasions, not its shores rarely flooded several yards high and caused the greatest devastation, thus silting the land in many places and making it a desolate desert.

07] **And as this stream of nature is evil, so also the evil spiritual stream, which emanates from the mouth of the harlot, works evil and falsity in the land of the spirit.**

08] Over this evil spiritual stream, the sixth angel pours out the shell, that it withers, and then the right kings of the rising of the sun want to return to the peoples of the earth and now they will arrive. But **these 'kings'** signify the right and living knowledge of the Word.

09] **But if the 'dragon' or the 'whore' will be content with that, then their main stream will dry up, if their judgment, their influence with the great ones of the world is diminished, and finally will dry up completely, if their verdict among the awakened peoples the earth will be of the effect like the nocturnal gland of a gnat (mosquito)? (Himm 02, p. 270)**

10] O, that will not satisfy the 'dragon'! - **He will be very angry and will send out his false prophets, as he himself is in the fullest sense. And these will be three "frogs", who are croaking at night in the swamps and morasses.**

11] Who are the 'frogs', these 'unclean spirits', these real 'devils'? - I do not need to list them by name, but I want to call them you, that you will easily recognize them.

12] Behold, **the 'frogs' are the three principal societies under the scepter of the harlot**, who excel in all time and preach humility, renunciation, and the most severe repentance, and call upon the 'kings' and the great ones to receive and assist they then want to rule more easily over all the creatures of the earth. For humble, all-renouncing and thus repentant peoples are easy to govern and grant the rulers the greatest advantages!

13] **But these very three societies are themselves the most domineering, and are preferably the 'stream of Euphrates,' over which the shell is poured out.**

14] They will probably prepare themselves for "fighting on the day of God." **But I will gather them all together in the place of eternal night, 'Armageddon'. And my day will devour her for ever - as he devoured the servants of Zeus.**

15] **But this great day is already there, spreading in secret and coming secretly**

## **like a thief.**

16] Blessed are you who have recognized him, and have long been basking in his living rays.

17] But woe to those whom this day will meet unprepared! Truly, the depth of the sea, with a millstone on its neck, would be better for them than this day, which lights you so brightly to eternal life!

18] That is the meaning of the sixth angel! - understand him well! - Amen.

## **Bible: Revelation – The beast out of the sea. The mark of the beast**

06] But what concerns the "sea" again, and for the last time, the "**ascending animal**" (Rev 13,01 -10) - I mean, you will not need eyeglass lenses to see that clearly You only look a little bit at the activities of the big whoring towns, and especially the doing and bustle of **a city that you know well**, but I still do not like and want to call you!

07] There, as the Kahin already saw after his atrocity, the old "animal" rises, preferably, to drive his old trade, and already has "**two and a half heads and four and a half horns over the earth!**" Therefore, it is also necessary for everyone to be equipped by My grace, so that he will not be devoured by the **power and ostensible power of the beast. For it will do great things, no longer through fire, but more through the power of the tongue!**

08] But I also say to you on this occasion: The heavy cloud, however, now rises more than the same step from the heavens, in which the animal is kept for ever killing lightning!

09] But what is **the "mark of the beast ? "** { Offb.13,16 } for his confessors? - **On the forehead - the common sense! - On the hand though - the industry!** - That's the best way to recognize the animal! (Himm 02, p. 109)

## **Bible: Revelation 12:1 on – The woman in the sky (already in Study)**

### **The Sunbath {Rev.12,01 ff.} {21.12.1846}**

00] Revelation Joh., {Rev 12,01 .02 .05} : *And there appeared a great sign in the sky: a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars , And she became pregnant, cried in childish misery and had pain and labor of birth. And she gave birth to a child, a son, who would govern all nations with a zealous scepter. And her child was raptured to God and to his throne.*

01] But friends, do not understand something so clear and easy, which is so close to

you all and now so clearly laid out in front of your eyes! Where do you have your mind, where is your meaning? Where is he headed ?!

02] If somebody asks at night, "Where is the sun?", That may be the name of it. But hear, to inquire in the daytime about the state of the sun, that means not to be blind or at least diligently to keep one's eyes closed and to play with the state of the sun the so-called "blind mouse"?

03] What is the "woman" who appears clothed in the sky with the sun? The "woman" is the noble image of a man without creative power, but capable and receptive to procreation. Alsonach this woman is a perfect symmetry of man, thus no caricature, no extent of man.

04] Likewise, My teaching, which certainly appears in the most perfect heaven, because it proceeds in me and from me, is, like the woman, the most perfect symmetry for the spiritual man, not capable of generation, but man becomes receptive to everything love for her What is the pure, heavenly love of God as the eternal spiritual life out of Me? But the spiritual life of the love of God is the "child" with which My teaching is fertilized in the heart of man. (Himm 02, p. 303)

05] Here, of course, there is only talk of my pure teaching, as of a perfect heavenly woman—that is, of no heresy and no monkey woman. **That this perfect woman or my pure doctrine is certainly "clothed" with the "sun" or with my light of all light, because it comes from Me Myself, that will indeed be quite natural!**

06] **But because of this very perfect heavenly wife, or my pure doctrine only to receive the heavenly love from Me is capable, they enters the "moon," pure as the unstable symbol of self or love of the world, with the feet as a heavenly her Being quite opposite polarity - to speak with you a little bit learned.**

07] And so it is also adorned with "**twelve stars**" or with the **Ten Commandments of Moses and at the top with the two commandments of (love of God and neighbor)** - but not with the twelve apostles and also not with the twelve tribes of Israel, but, as I said, adorned with all the twelve laws of eternal life.

But the "woman" or active doctrine of me in man becomes and is already "pregnant". - By which? - Have you never heard of the rebirth !? Is it not there? "He who is not born again of the Spirit, he can not enter into the kingdom of God!"?

09] See, **the "child"** with which the woman is pregnant is the pure love of God, which, however, through the manifold self-denial, hurts the external man until this heavenly love in the spirit of man becomes ripe through her (the doctrine) for the glorious rebirth to eternal life.

10] **But the child is a "boy!" - Why not a girl, so a woman in the making? - Because in this love, as in the man and not in the woman, the creative power of generation lies and must lie.**

11] This child, or the love of God born of My teaching in the spirit of man, will then, with an "iron scepter" or with the most unyielding power of God, tame "all nations" or all demands and sensual passions of the world - and thereby, as the life of Me, become the Spirit of man and all his inclinations towards Me "to move away" and will draw his bliss on My "Throne", there is the true wisdom out of Me eternal! (Himm 02, p. 304)

12] See, that is the most obvious meaning of these verses! - But then everything must be considered and understood in this only true light, otherwise it is a twilight that in time leads every leader into the gloomy swamps and marshes. (Himm 02, p. 305)

*Short Questions for the Lord; The rider and the horse as the prophet/ teacher and the teaching from God (Himm 03, p. 117), Difference between the Old and the New Word (p. 119), Jesuits (Himm 03, p. 164), reason for the cruelties/ atrocities at the time of the OT (p. 164-165), indissolubility of marriage, self exploration (p. 165), Rev 19:17-18 – eating the flesh of captains..., Essential Gospel verses John 13:16, Matt 11:30, Matt 13:37(p. 168 - 17) + criticism of the Roman whore (p. 168-169), why the new word should be brought along with the old one (p. 174), the new wine to be put in new bottles (p. 177),*

02a ] Is that a good saying that I recorded? Do not turn to the horse, but to the rider?

02b ] Answer. It only depends on how the **rider** is designed. Sometimes the **horse** would be preferable to the rider. **But the best saying is: Turn to the Lord! For he is horse and rider at the same time!** - - -

03a ] After a trap I usually do not feel the return of spiritual power until the third day. How could I rise faster?

03b ] answer. Raise faster? - If you did not fall at all, then it would be the fastest! - But whoever is still weak on the chest, must of course probably wheeze for a while, until he has risen again after an adverse trap. But whoever is good on the chest does not fall, or at least very hard and rarely, but can immediately straighten up again. Because like the chest, so the feet! -

04a ] Is the prophecy of the Milhas Bug in the Pyrenees to be believed, according to which the coming year of 1842 should be a very fatal one for England and France?

04b ] answer. Like the people, so the prophecy, and the prophecy like the people. You do not need more. Why deaf for a sermon and blind for the blind, - would like to turn somebody after that?

05a] Did I not fail to write a word of comfort to my brother Andre in your holy name, as your servant writes?

05b] Answer.- If you have faith and love, what do you doubt? - Or did you comfort your brother with your name or with my name? ---

06a] May we also call you, Lord Jesus, under the name of Abedam?

06b] Answer: Are you also from the gray age? - Or rather rather fruits from the great time of the times? - If you have Jesus, why then Abedam? ---

7a] Does not your servant's outer appearance of your unworthy disciples reflect an inner being? (Himm 03, p. 117)

7b] Answer. But there is nowhere that the servant was chosen from a mirror factory, but even from the darkness of the world; it is just like a burning glass<sup>xvi</sup>, but not a mirror. You should only be mirrors, even living mirrors, and a good detonator, slightly flammable through the combined rays of the burning glass! -

8a] Can you blame us, O Lord, that we also feel the greatest longing to see you as Asmahael, Emanuel or Abedam among us, and to steal our childishly simple thanks at your holy feet?

8b] Answer: Could you have such children? - Only the right love stands higher than all intuition! But I have already been visible among you more often, but so far I have received from you in my visibility only a frugal alms! - Do you understand such? - I want to be found in the heart before! -

9a] What is the surest means of recognizing people?

9b] answer. Love - everything else is opaque glass! - - well understood, amen.

9c] That among you, among you and in you, is and lives and makes you live, says Amen.

#

(On 29.11.1841, afternoon)

10a] O Lord! How, in retrospect, may well be blessed in your kingdom?

10b] Answer.- That's a question! - What do you pray in my prayer that I want to forgive you the sins, as you do your debtors? - And does not it say in Scripture that the shepherd left ninety-nine sheep and went looking for the hundredth lost? - What's next? You will know that! -

**11a ] How differs your old and new light, indeed, you dearest master, I do not know!**

**11b ] answer. Can you confess that of yourself? - Is there an old and new god? But how do you read in John what it is? - Old and new, however, do not refer to the word, but to the person who absorbs it. Then the old man becomes a new one, and then he is also a word - and thus, of course, a new one!**

**12a ] Is not of all healing methods the cure the best for diseased bodily nature?**

& nbs p; **12b ] Answer: Yes, but especially for the suffering natures of the fish. But for humans there is a simpler and more effective one - you'll understand it, which ones I mean ?! -**

**13a ] A mild, cool, sacred pains around the head, is it your sewing? Give me a poor drip!**

**13b ] Answer: Not the labor of the head of the body, whether it be mild, gentle, or cool, may show you nearness, but only a humble, contrite heart. Or would you like to put me under the delicate ghosts? - What you feel comes from you and the spirits of the better kind surrounding you sometimes. - - -**

**14a ] The heights of the north pure, the east completely veiled, what did we want to say yesterday this picture?**

**14b ] Answer: The insight is pretty pure, but love is not that fine - that shows you mildly your looked picture! -**

**15a ] In order not to be buried alive, what care should doctors have there?**

**15b ] Answer: Are you worried about it? Those who die prematurely will never experience such a thing. But doctors should be so careful that they do not bury the dead too fast! -**

**16a ] It is not to be hoped that the Berlin philosophers will at last see the night in them.**

**16b ] Answer: O there is always something to hope for - of course not always the same, not always good! - But there is not much to hope from your philosophers this time! -**

**17a ] You went to desolate places, Lord, to pray there. Is not that a hint to us that we would do the same?**

**17b ] Answer: Too much to wave to you, make the courage to sink you. Therefore pay attention only to love, for she has the best instincts. - You can not do anything that I did, but only as much as you can. - - - (Himm 03, p. 119)**

#

(01.12.1841, afternoon)

18a ] You said, O Lord, that you have already been more visible among us. We did not recognize you. If you come to us visibly again, then graciously tell us how we can recognize you - whether by your gaze, your speech or something else?

& nbs p; jl.him3.120,18b] Answer: Such a question! - Nothing but love, and nothing but heart. Because a beggar has and does not carry religious orders as alone those of sheer poverty! -

19a ] Whoever has recognized you, the Holy Father, and loves you above all else, does not he quit, as it were, the wife of the woman, to be your father's father? Will not the wife be his sister and the daughters and sons his sisters and brothers?

19b ] Answer: - Such a thing has already been said to you anyway and faithfully announced! But the born again is already in heaven, which is eternal life, which comes from love and the living faith. But what does the Scriptures say about marital relations, and according to them also about all others, how do you read? - Where there is only one father, what else is there? -

20a ] Where does the aversion and aversion come from the proud rich and the powerful, because one feels pity for them in the heart?

20b ] Answer: - Hence, whence the mutual polarity of the magnet, as the poles always move as far as possible. Nevertheless, the polar line is not canceled. That is already in the eternal order! – (Himm 03, p. 120)

21a ] If the innocent animals that enjoy human consumption experience pain when they are killed, would it not be better for man to live only on vegetables?

21b ] Answer: Because of the animal pain no one will be lost, but because of the brother's pain, if someone does not respect it in his heart. Despair is even on stones criminal, thus certainly also on the animals. But animal torturers are also dangerous to humans! -

22a ] Were not the signs of the Pontifex maximus the terrible thunderstorm and the mighty hurricanes that raged around the seven hills in Rome recently?

22b ] Answer: As for the place of the earth, I do not answer. But let the glowing hurricanes make the hells and suns great and bright, blasting the lightning down to

crushing worlds - and none will be heard from the metal ears! Because the Pontifex is a metal idol! - Understand and keep silent.

23a ] **Will the peoples of German tongues ever achieve brotherly unity?**

23b ] Answer: Hardly ever here, but many beyond; because here too many of the old lies and the rigid greed pay homage! -

24a ] **Is it not unfair that in some countries, as here, no Jews are allowed to live permanently?**

24b ] Answer: Is it better for Me, the arch-Jew? Where I do not serve as a fake article, one advises for a long time about my admittance! But what happens to the Jew is a sign for them; but what happens to the Jew is the abomination of desolation of which Daniel speaks! -

25a ] **O Lord, forgive me the Fürwitz and say graciously how your virgin mother (Mary), the mother full of graces, looked?**

25b ] Answer: O you female-addicted person, do not you want to gawk at it semi-sensually on any walk? - See, you do not need this. But if you will be completely pure then your jealousy will be satisfied! - She was quite beautiful! Understand. – (Himm 03, p. 121)

26a ] **May we hope for the joy of seeing once all who loved you when you walked on earth, for example, a Magdalene, a Mary of Bethany, a John, Zacchaeus, etc.?**

26b ] Answer: - Why did you point to the question of two women and only two men of your yearning, whereas I did much more with men than with women? Behold, such is not in order. I prefer that the man inquires about his kind, but helps the women in My name, do not you mean that with Me? - - **But who will live with Me, why should not they see and recognize? Are not you also your brothers and sisters?** -

27a ] **O Lord, why was it that He who was saved by evil spirits, by Thy word of power, could not follow you?**

27b ] Answer: Because of My love, which wanted to preserve it, but did not want to destroy it, for a cleansed dwelling place of Satan is not immediately capable of serving the holy spirit as a dwelling - for forced salvation is not sufficient for eternal life, but only one free, self-reliant of the redeemed, namely free rebirth! - - (Himm 03, p. 122)

Answer to some questions {04.08.1842}

Questioner: a) Ans. H. b) CL c) Elise H.

00] a) **O Lord! Thirty years ago, when I went to bed, I saw a colossal man on horseback in my bed-room, and I was terrified of it. Was this apparition a delusion, or was it a real apparition?**

01] Answer: Can you doubt that? But I ask you: What is more reasonable and wise to suppose that a perfect Nothing under the form of your seen knight on horseback enters into any appearance, or that the form seen is in earnest something, that there is its true substantial ground? -

02] You're talking about a deception! - What is a deception? - If you look at two for five or black for white, or a tree for a tower, the moon for the sun, a planet for a fixed star, or a woman for a man - behold, that is a deception that is due to the weakness of Senses has and therefore is only a misunderstanding of the looked-for being, but impossible an intuition of nothingness under a form, which is probably the greatest nonsense which a human being can ever think!

[03] Therefore, stay with what you have seen, and think that even the dream beings are not quite empty idiots, but rather capable ones! Understand it. – (Himm 03, p. 163)

04a ] b) **Is the revival and the renewed spread of the Jesuit order beneficial to humanity or not?**

04b ] Answer: However, that means for the humanity of the Jesuits themselves. But as far as the rest of humanity is concerned, there will be a very sandy reason for the salutary usurious percentages ! Incidentally, **it is not exactly praiseworthy to accept black-clad heavenly messengers through the bank; although in my case not the skirt gives man, but only - whose spirit child he is!** Do you understand such? Oh yes, you understand it well. -

05a ] c) **"Everyone who invokes the name of the Lord will be blessed."** {}  
röm.10,13

05b ] Answer: You can be fully assured of this, despite all the condemnations and confessionalists of Roman monks. Truly, he who calls on Me in his heart will not perish if not only the Romans, but also all the other sects at once

condemned him for all eternity; for **worldly sectarian jealousy has never been a judgment of eternal love in God!** - Do you understand, my dear daughter, such a name? -

#### Clarification on ten questions {06.08.1842. Afternoon}

**Ten questions written at the request of the servant by Ans. H.**

1.

00] O Lord! - I can not understand that **in Mosaic law so many acts were punishable by death, and that many tribes and their belongings were mercilessly destroyed by the Israelites in your name, - while you spoke to yourself as Jesus: Judge not so that you will not be judged, damn not so that you will not be damned!**

01] Answer: Behold, under Moses and after Moses the Old Covenant lasted until My Darniederkunft. **In this covenant the sole faith was set for justification, since the old love of Noah always began to turn more and more into pure wisdom. And so the Mosaic law was only on faith; But love has become an inner, secret, so to speak unconscious condition, only through strict obedience; for since wisdom had broken away from love, so also had it to be constantly and severely judged so that it would not withdraw from the circle of eternal order.** And so this period from Moses to Christ was a hard period of the pre-judicial court, Therefore, in the end, I, too, had to burden the court and all its statutes on Me and repay the judgment and put the old faith back in place of cold faith. See, that's a reason. (Himm 03,p. 164)

02] But another, even deeper reason of the first reason itself, is that **at that time the prince of death and the lie was not yet judged, but was still completely free! Why, is easy to guess, for he wanted to complete himself then by the sole faith wisdom and judgment. But his own direction passed into all idolatry, and so from my side against his judgment had to proceed again with the same measure.**

03] See, that's why it looked so cruel back then! But when I came down, he was judged, and old love again became the sole law. **If, therefore, aggression happens, it happens out of the selfish will of men through**

demonic whisperings; but in My Law there is no reason to do so.- See, that's the reason. - -

2.

04a ] Is the marriage bond an eternally indissoluble?

04b ] Answer: To be sure , if it was made of true pure love, chiefly in the light of mine, and then, in view of the mutual value of mankind, or at least was subsequently fully manifested. But if this is not the case, then what is called marriage has no name and value for heaven, but often the stronger and greater for hell! - Understand it everyone! -

3.

05a ] When I say I go into myself, I want to explore myself, - does the mind go into the soul or the soul into the mind? Is the soul exploring the mind or the mind exploring the soul? For the soul can not go into the soul and the spirit can not go into the spirit. So who is this 'me' and who is 'me' here?

05b ] Answer: But I say to you that here neither the one nor the other is the case, - but in-itself-going is only understood, that there the spirit or the love draws their free will and him alone on the judge what is there of my will. But if love lets the will shoot the reins, then the will soon becomes stronger than the love for me and then pulls it outward, weakens it - and thus also itself, as my power to work outward in it! In-going oneself therefore means: to attract the radiations of the will; and to explore oneself means to see through the rays of the will with the love for Me, if all are directed towards Me! See, so it is. -

(Himm 03, p. 165)

4.

06a ] What does the joyful whirlwind of countless swallows around the Seven Clock Tower, which I saw the day before yesterday at the height of the Schlossberg, signify?

06b ] Answer: The very stupid people of the world, who prefer to linger over the flashing metal rather than the living trees of life and can not separate from what is surpassed and brings eternal death, as not infrequently also with this animal Electromagnetic fluid overfilled gilded tower knob. - See, that means your looked picture! -

5.

07a ] Is the statement of a somnambulist to be believed that some men have a hook-shaped and some spherical aspiration, and that the former are more spiritual, and the latter more worldly-minded? (Himm 03, p. 166)

07b ] Answer. The somnambulists do not always see right. But as far as this statement is concerned, it is probably pretty much correct in appearance, but

not also in meaning. By appearance only the magnetic or rather spiritual polarities, but by no means the more spiritual or more worldly qualities of the mind or the actual love-will life are represented. Therefore, the balls can be as good as the checkers; it depends only on love! - See, that's right.

6.

08a ] **Is the assertion of another somnambulist correct that every human being is given a certain number at birth? For example, C L. and I would have the number five.**

08b ] Answer: If you want to believe it, then that's how you believe it, but otherwise no one will be counted, except for the size and strength of his love. But this is always the number one with me! Everything else depends on pure faith. See, that's pure, good and true.

7.

09a ] **Is the death of the Duke of Orleans probably to be considered as an event of such great importance?**

09b ] Answer: For the world nevertheless, but in the skies even the cessation of a solar area is considered small! But in time all sorts of signs have to happen; so too should that be a sign that **I am by no means a friend of a constitutional dynasty.** For if several wagons on a coach want to steer the wagon differently, where will the wagon come from? - Or are not steered by such steering the horses shy and tear at the end of the whole wagon? - See, therefore, for such a people also such signs. So that's what to take. -

8.

10a ] **Does not the gaze often say more than the word, and is not often more powerful in looks than in words?**

10b ] Answer: Oh, yes, if the gaze speaks through the gaze! But then you should have asked: **Is there more power in the spiritual words than in the words of the tongue?** - So you would have understood your question immediately! - See, that's the right reason. -

9.

11a ] **O Lord! What is the passage in the 19th chapter, verses 17 & 17? 18 To understand the revelation of John: Come, gather together for the great feast of God, that ye may eat the flesh of kings, and the flesh of the commanders, and the flesh of the strong, and the flesh of the steeds and those that sit upon it, and the flesh of all , the free and the servants, the little ones and the big ones?**

11b ] answer. O you my dear friend! You do not understand that ?! Look, look! **You already have the big meal before you, and you can ask for it like someone who is looking for something while carrying it in his hand ?! My love, this holy city, is indeed the great meal that will, over time, devour all**

**the worldly things! Behold, this is the great meal of God to which you have just been invited!** - See, so the meaning of heaven is here manifested. O friend! Come, come to the meal! – (Himm 03, p. 167)

10.

12a ] **Can I influence someone in France to be deterred from doing something or encouraged to act?** -

12b ] Answer: I say to you, through love and through the living faith that comes from Me, not only to someone in France, but to someone far more remote - and would he be further away in Sirius or still endlessly; because with me you can do everything, but nothing without me! - That will not be strange to you? - Therefore love and believe, you will always win, amen. - - -

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**Short written explanations {16. and 17.08.1842}**

00] I want to give you and the others something very noteworthy and **should always carry it with him and be absorbed in it completely**; - also to children of Ans. HW was granted such. **Whoever observes such things well in his heart will have righteousness of life and will walk in his straight path, leading full of light to Me!** -

And so write:

1.

01a ] **The servant is no greater than his master, nor the apostle greater than He who sent him.** { j.13,16 }

01b ] **Then how is the present day servant and apostle appointed, because altars were built for the servants, and honors the apostles as if they were more than Me!** Furthermore, since I am deprived of all power and take all the glory of myself - and I must be, as the servant and the apostle want it, but not that they are according to my will! And pray: Your will be done! - What does that mean? - Does not that deny God with every fiber and fiber ?! -

2.

02a ] **My yoke is gentle, and easy My burden.** { mt.11,30 }

**But how is it that men, for the sake of gaining death, prefer to put down whole mountains upon their shoulders under the pressure of an iron yoke, than only a feather-down of My love's will? - Because they are dead and therefore do not realize how and what pushes them! - O the most horrible madness in the world !!! – (Himm 03, p. 168)**

3.

03a ] **It is the Son of man, Christ, who alone sows only good seed. { mt.13,37 }**

[ 03b ] This proves to be over-sufficient, whose spirit children are those who say: what does not come from or approve of a certain city (**Rome, ed is, is a work of Satan**)! If therefore the Son of man does not do according to the will of this city, since He can not possibly do it, what is He then? - O whore! What are you doing with me for a tough game ?! -

4.

04a ] **Not all who say to Me, Lord, Lord! come into the kingdom of heaven, but only those who do the will of My Father in heaven. {mt.07,21 }**

04b ] Thus also the Dominus tecum, the Dominus vobiscum, and the Domine exaudi orationem meam, that is, neither the tecum nor the vobiscum, and least of all the exaudi, will cause the kingdom of heaven! That is understood from my side. - But I think that only concerns the Lord of the world; for I only look at the works, but not at the Dominus tecum, - vobiscum, and at the empty exaudi! -

5.

05a ] **Who does the will of My Father in Heaven, that is My brother, My sister and mother. { mt.12,50 }**

05b ] Therefore, it would be much better to say: Amate fratres as orate fratres, whereby the mute banter prayer is then regarded as a work of love, but all other love is not respected for anything except the mere touch of the thumb and forefinger of the orate fratres! Oh, these are strange mothers, sisters and brothers! Truly, they do not stand with me in any degree of inner affinity! - - (Himm 03, p. 169)

6.

06a ] **Whoever has My commandments and keeps them, it is he who loves Me. { joh.14,21 }**

06b]That is, **whoever has love and remains faithful and constant in love surely loves Me and his neighbor; For these are My commandments, that men should love God above all, and their brothers and sisters as themselves. But how does one brother love another, if he is master and judge?** But how can he ever love a man as a brother, if he does not first want to know and love the great holy Father? What is without one man to another? I say: nothing but a morally endangered

beast of burden, which should serve for the worst pay the rich and thereby also powerful, and this then as a lord and judge rule over him, the poor brother! **But such gentlemen and judges surely do not keep my commandments, as well as then morally meant beasts of burden, because they are full of anger, full of envy and full of revenge against those who want to be there their judges and their perfect masters over life and death.** - O abomination of abomination! Verily, **these shall never look the face of the Father in heaven!** - **And I will never come to them and reveal myself to them!**<sup>12</sup> -

7.

07a] **In it the father is honored that you bring much fruit.** { joh.15,08 }

07b] What is **the fruit that is supposed to be brought in many, what does it consist of?** The works of love and all the humility of it are this fruit that should be brought to Me. But on what tree should this fruit grow, so that its inept tree of love and life is dried from the root and thus completely extinct ?! -

8.

08a] "I command you to love each other." { jh.13,34 }

08b] **but not condemned and judged - and then has more joy, if a brother, if he had lost his way, falls into a legal punishment, instead of having mercy on him and placing him on the right Path.** Truly, if I had commanded: rob one of the others, and then kill him dead, such a commandment would certainly have found much applause in all activity; but only nobody wants to love his brother and sister! Oh, you overage the world! - Much of the worst fire will be needed to get rid of your hardships! – (Himm 03, p. 170)

9.

09a] "**But if the light that is in you is a barest darkness, how great must your darkness be for you!**" { Mt.06,23 }

09b] That is, man already loves the wrong thing, so as to get a more freer scope for its wickedness, what love must then only be for evil itself! - See, **that is the praised wisdom of the world, the enlightened reason: to invent rules, so that among them man could sin more freely!** But my rule, which is love, considers it silly and unworthy of a man who wants to be a perfect disciple of reason, who reproves love and praises glorious things about suicide! - O world! - O abomination! -

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<sup>12</sup> Meaning, not as long as they are in this sinful condition - but they can still change, but with indirect support through perfected spirit guides

10.

10a] "Blessed are the peacemakers, for they shall be called the children of God." { mt.05,09 }

10b] Where are these now? Certainly not behind the cannons, swords and spears. But where does a peaceable people live, living in the peace of true brotherly love behind my protective weapons ?! But, where there is any peace, he is only out of fear of the cannons, swords, and spears. Oh, how few live on earth, therefore, who justly want to be called children of God, how little blessed! - **Because everything now pull out with weapons, either with weapons in hand or with sharp and double-edged tongue!** Where are the peacemakers, where are the blessed, where are the children of God ?! -

11.

11a] "If the salt is stupid, what shall salt be with it?" { lk.14,34 ; mt.05,13 }

11b] This question is preferably for the present time, when near all salt has become stale, deaf and stupid, by not digging it from the mountains of love, but preparing it only from the sewers of selfishness. Tell me, what taste will the unripe and untimely world fruits be seasoned with this salt ?! - Or does not almost every father let his children of the formerly to be won independence and the associated bread due to salt with this filthy salt quite thoroughly? Oh, they ought to be in their fullness for ever in my kingdom independence forever! So, too, I shall know that I am alone and alone in my position, that certainly nothing will ever approach them. For I will make them statues like the wife of Lot, and then put them in eternally lonely deserted areas, where they shall keep their salt of independence untouched for ever! - Do you understand the stupid salt ?! – (Himm 3, p. 171)

Continued {18.08.1842. Morning}

12.

12] "If you fast because anoint your head and wash your face, that you do not prunkest before the men to fast." { mt.06,17 }

12b] This telling verse is also especially good for this time, when all kinds of touring have climbed the highest peak everywhere. **Some go to the churches only to be seen as pious people, and that is why they want to be so gracious in one or the other minister, others to lazy in the church, others to lazy in the church to come together with their appointed lovers at any corner of the church, and to communicate with each other about one or another opportunity to sin. Others again to orient people with a neighbor or a neighbor (speaking poorly of someone, ie Hg.) Or to see with what clothes this and that or those and those are done. Another goes back because of his pious relatives, in order to respect them so that they praised him and sometimes gave him gifts. Some go to church to meet many a bad suspicion that is resting on them. The best goes at best with half a**

**faith, better superstition, into the house of prayer, to ask for a temporal advantage less often from Me, but nevertheless from some saint, but none that he gives me the honor!** - but still to ask a temporal advantage from any saint, but **none that he would honor Me!** - but still to ask a temporal advantage from any saint, but none that he would honor Me! – (Himm 03, p. 172)

13] Yes, there are still so many considerations why people run into the prayer houses; Only I am least of all the reason people go to the prayer houses. - Behold, they are nothing but unsafe brutes and have no anointed head! **So people really fast only out of fear of Rome, but out of love for Me no one likes fasting either in one or the other. No one really wants to deny himself, take the cross on his shoulder and follow Me.** Everybody just wants to shine, but not to be, that's why - because world service is well enough to make appearances. Why then the arduous being? - Why the anointing of the head, and why the washing of the face? Because the world is enough for the appearance! - I'm the nobody anyway anyway! - But **the time will come for everyone soon, as the unwashed and the unsaved become separated from the wheat like chaff. Then the light will depart from them, and in their nakedness they will be thrown into the fire of the dragon.** - understand such well !!! - - -

13.

13] "**Do not judge, that ye not be judged!**" { mt.07,01 }

14] I mean, this Verstext is now with so many others just in the book of light and life as a fifth wheel on the car! - Who should find this exaggerated, who would like to pass only the millions of world laws and regulations and then the countless mutual bourgeois considerations, what can be handled, judged and condemned before the world tribunals, and even, politically speaking, must - so it is the fifth wheel on the car becomes as clear as the sun in the bright midday. Other not to remember each other's judicial considerations, since one man is a steady judge to the other! - **Should I therefore delete such fifth wheels of texts from the Scriptures?** - 0 no, that will not happen; rather heaven and earth should pass away, { mt.24,35 ; mt.05,18 } - but are just such texts one day humankind judge and her verrammen the path of life; so nothing farther from the fifth wheel! – (Himm 03, p. 173)

14.

14] "**By the fruit one recognizes the tree.**" { mt.12,33 }

15] Also this text already belongs more in the realm of the fifth wheel on the car. You ask: Yes, why? So listen: It is true, however, that one recognizes the tree only by the fruit, whether it is a good or a bad tree. But tell me, from which one recognizes then such a tree, which is there stupid and bears no fruit? - Oh, how are you now for an answer embarrassed? - See, **a tree can also be seen from the leaves; for then I myself recognized the fruitless fig tree, which was the only one**

**whom I have cursed { mk.11,21 } because he bore no fruit for it alone that of appearance to the food of the worms and the modem of the earth! - Behold, on this tree, written in the Scriptures, stands the fate of the now living, bleak, fruitless humanity! Understand all such! -**

15.

15] "Whose heart is full, of it the mouth goes over." { mt.12,34 ; lk.06,45 }

16] See, that's the true judge. It is only here that the question arises at this time: **what is the mouth when the heart is completely empty, because of the great lukewarmness of the people, who even become too lazy to sin** - through the former too diligent sinfulness - let alone that they should even bear good fruit for that? - See, that's another question! - It also says: You will be judged according to your works. That is no different (the same); How then will the court turn out that have no works? - I tell you: **everything according to the appearance in the manner of the above-mentioned fruitless fig tree; because what is dead, that is already judged, it needs nothing but a curse to destroy all the parasitic plants on the noble fruit trees!** Do you understand such? O yes, you understand it! -

16.

17a] "Every scribe, taught to the kingdom of heaven, is like a householder who brings forth from his treasure new and old." { mt.13,52 } .

17b] Why then? Because **it has already been grounded in My order from eternity, that from every seed-grain, a fresh fruit, as well as again the same seed, as previously sown into the earth, comes to pass - and without the older tree no new one Fruit is conceivable. If anything should arise, there must be a reason. - So even an older word is the reason for a newer and an older doctrine the reason for a new, as the past life is a cause of afterlife. So take that; because then my word is judged in its truthfulness, whether it has the true old reason!** Do you understand such? - Yes, you must first understand that most! -

(Himm 03, p. 174)

# 17.

18a] "*The true worshipers will worship the Father in spirit and in truth.*" { joh.04,23 }

18b] **That is, alive through the works of love! For no one can say: Our Father, if through the works of charity he does not openly show from his heart that he regards all men as his brothers and sisters. But whoever does the works of love, it is he who, in spirit and in truth, adores the Father!** Understand such a well and even deeply alive! -

18.

19a] "*The letter kills, but the spirit gives life.*" { 2 Cor.03,06}

19b] That is, it does not benefit you with knowledge and faith without action! What kind of food does a hungry person have? A piece of the most ordinary bread for him weighs a whole library full of the richest food and cookbooks! Therefore, life depends only on the work itself, not on the empty knowledge of the work. So this verse says! -

19.

20a] "*The truth will set you free.*" { joh.08,32 }

20b] How and when? - When it becomes a living light in your heart, which comes from the fire of living love! And this light can only be called truth alone with the fullest truth, but otherwise every conceived truth resembles a painted fruit, which is probably quite beautiful to the eye, but for a hungry stomach it is a pure fooling and so on good as a wild lie. - Understand it! --- (Himm 03, p. 175)

Continued {19.08.1842. Morning} .

20.

21a] "He who puts his hand to the plow and looks back, he is not sent to the kingdom of heaven." { lk.09,62}

21b] **The hand is the will, the plow is the word of God, the kingdom of heaven is the love-making life after the word.** If somebody takes hold of the word of God, he does half of it, but half of it turns it to the world and says: As long as I live in the world, I must live with it for so long. Therefore I can not completely break with her, but because of her I am obliged to do some things, at least so that she does not think this or that about me or even say it out loud! Because you can not make the world as it is, and so there is nothing left but to do with her what you just do not recognize as absolutely bad. For the rest, you can still do and think and believe what you want! - Please refer, but such a thing means just lay the hand on the plow and pull it back to the world, so as not to be crucified by it! -

22] But the question arises: **But how will the field be planted for sowing the seed of life in this field ?!** By the way, it is certainly true that retracting the plow costs much less effort than pushing it forward. But whoever does this is by no means sent to the kingdom of heaven, as the text says; for, unless you have returned to the world the last Heller that you have borrowed from it, you will not enter into the Kingdom of Heaven! Notice this well and be perfect field people!

21.

23a] "*The heaviest thing in the law is justice, mercy and*

*faithfulness.*" { [mt.23,23](#) }

23] See, this is a main knot, who will untangle it, and how? For, strictly speaking, **justice and its loyal allegiance exclude all mercy, since just action is just acting faithfully to the law; while being merciful means as much as forgiving someone the law.** But then, how is this to be understood? Be merciful, so will you also receive mercy? - How can someone be merciful and just? - I tell you: nothing easier than that; **that one is righteous against oneself and merciful against one's brother, one lives in the perfect order of God, and thereby is perfectly just, merciful, and faithful.** This is probably to be considered and understood alive! – (Himm 03, p. 176)

22.

24a] "*Blessed is the servant, when the Lord comes and finds him (his duty) to do.*" { [lk.12,37](#) }

24b] The question is, what **duty?** Nothing else than only my will, which exists **only in the commanded love,** whereby then in the spirit and in all truth is prayed alive: Your will be done! - Understand such to eternal life! -

23.

25a] "*One puts must in new tubes, so both are received* { [mt.09,17](#) }

25b] So **the living word can enter only into such hearts, which have become completely new by the self-denial** announce in the old unratvoll and thereby rotten heart, it would do with them just what makes the new must in the old rotten tubes - namely, that he tears them apart and then perishes with them themselves - for just the reason One should not blame the pearls on the pigs, which is also very important to note.

24.

26a] "*Wisdom justifies itself with its children.*" { [mt.11,19](#) }

26] So it is faithful and true. But that is why they should not care if they are not understood by the world; for the ways of the night are different and those of the day are different again. **He who walks in the day knows where he goes; but the guests of the night run mad as madmen and nobody knows why and where.** - Therefore, **the day should not worry about the judgment of the night; but the day justifies the day!** - You should also understand that well. - - - (Himm 03, p. 177)

25.

27a] ""*He who has, he is given, that he has in abundance.* """ { [Mk.04,25](#) ; [mt.13,12](#) }

27] That almost seems like an injustice; but that is not so. For it only means as much as: If someone has practiced his little strength and can now bear greater

**burdens, he does not become weaker, but only ever stronger. But whoever had never wanted to practice his little power will immediately lose this power as soon as he uses it to carry a burden, however small, and will soon sink to the point of exhaustion. Therefore, you will constantly exercise all the powers of the spirit, so it will once stand in the fullness of the eternal life force and will be able to bear on its shoulders the greatest burdens of my love, grace and mercy. So he who is there is given in abundance; but he who does not have, will also lose what he had from his bottom.** Do you understand such? - Yes, you must understand that! - - -

26.

28a] "*John said to Me: Master, we saw one who drove devils in your name, but who did not follow us, and we forbade Him to follow us, but Jesus said, You shall do it Do not forbid him, for there is no one who does an act in My name, and may soon be angry with Me.*" {lk.09,49 .50}

28b] This text is always a protection against all attacks in the world! - **For whoever is not against Me is for Me. Do you understand that? - Only one thing is needed, and this one is My salt and My peace in you!** Understand it all Amen. I always say this to Jesus faithfully and truly Amen, Amen, Amen. (Himm 03, p. 178)

**Bible: Matt 6:34 'Do not worry for the next day –various deep meanings**

About Matthew 6:34 {mt.06,34: 18.09.1842, afternoon at 3 o'clock}

00] "Therefore do not be anxious for the dawning day, for the dawning day will be anxious for His, Enough that every day has its own plague." { mt.06,34 }

01] So write! - At first this text has only a natural meaning; but nevertheless he has a deep celestial-spiritual sense, that is, like every word that has flowed from My mouth, since it has also flowed from My mouth. -

02] What, then, means in this natural statement about all-important text, that teaches its literal sense. But what he conceives in a heavenly-spiritual way is endlessly great, and it will cost your mind a great effort to half-grasp only a smallest part of it!

03] You will say: how can this be possible? - Because we have already understood so many seriousness, - how could that be so incomprehensible? But I say: only patience! A few small sample rehearsals will immediately convince you of how difficult the celestial-spiritual meaning of this text is to grasp for **those who are not yet fully in the heavens** (ie, in the light of love in themselves;

04] There are still many such texts, but this is one of the hardest, because it is based purely on the supreme wisdom. - So - to the rehearsal:

05]"Do not worry!" means as much as: do not divine. "For tomorrow's day" means: for the supreme wisdom of the eternal Spirit of God. "Because tomorrow will be for His," meaning that wisdom needs no helper. - "It is enough that every

**day has its own plague!" That is to say, it is enough for you that there is a well-proportioned part of wisdom according to the strength of his love for every spirit filled with the love of the Father!**

06] But such is the easier-to-grasp sense. But now listen to another who thus says: **Do not worry about the abundance of future eternities, for they are already fulfilled in My Spirit; it is enough that before your eyes the present is infinite! -**

07] See, this sense is harder to grasp in its fullness. - But we want to pursue the meanings even more deeply; and so pay attention to what the text says. (Himm 03, p. 179)

**Bible:** {j.07.07,13} : »But no one spoke freely of Him, out of fear of the Jews«. {lk.13,30} : »And, behold, they are the last, they will be the first. And they are first, they will be the last «.

### ***Bible: The most consoling places in the Scripture***

[03] For you and everyone to know the most consoling places in Scripture, I will give them to you. And so listen: 04] In the prophet **Isaiah, chapter 54, from 1.-17. Verse**, especially from the **6th-10th Verse**, is by name for you and from 6.-10. Verse also for each (other) sinner the greatest consolation. 05] But in the New Testament, notice the passage, since I have said, "**Come to Me, all who are laborious and burdened. I want to refresh you all.**" - I mean, there can not be much comfort for a repentant sinner. So notice this and you will have consolation in the most sufficient amount for all eternity! (Himm 02, p. 159)

06] Believe that it is so! I am a good shepherd, looking for the lost sheep and preparing a great feast for the lost son, that the "righteous ones" are angry about it - when he comes to Me again. And even if he is so ragged and torn, that should not be a difference with Me - if, as I said, he only returns!

07] These things therefore understand, and you have indeed thus have eternal comfort. For with Me it is truly, truly eternal, and will it last forever. Amen. (Himm 02, p. 160)

{54:1} Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD. {54:2} Enlarge the place of thy tent, and let them stretch forth the

curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; {54:3} For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. {54:4} Fear not; for thou shalt not be ashamed: neither be

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thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. {54:5} For thy Maker [is] thine husband; the LORD of hosts [is] **his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.** {54:6} For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. {54:7} For a small moment have I forsaken thee; but with great mercies will I gather thee. {54:8} In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. {54:9} For this [is as] the waters of Noah unto me: for [as] I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. {54:10} For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

{54:11} O thou afflicted, tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. {54:12} And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. {54:13} And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children. {54:14} In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. {54:15} Behold, they shall surely gather together, **[but] not by me: whosoever shall gather together against thee shall fall for thy sake.** {54:16} **Behold, I have created** the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

**{54:17} No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me,**

saith the LORD. (Isaiah 54)

**Bible: CHOSEN FRIENDS OF THE LORD:** "*I do not say that you are servants. For a servant does not know what his master is doing. But I have told you that you are My friends. For all that I have heard from My Father, I have made known to you.*

***You did not choose Me, but I chose you and set you to go and bring forth fruit and keep your fruit, so that if you ask the Father in My name, He will give it to you.***

"{Jn.15: 5 ; joh.15,16}

[01]Do you understand, my little daughter, what I want to tell you through these two verses? - See, the greatest thing that the human mind will ever grasp - namely the recovery of the perfect freedom that underlies it My true, most intimate friendship with those whom I have chosen!

[02] Behold, none of you all chose Me, but only I came to you and chose you! - But that I have chosen you, can you ever doubt it? Do I not give you all all the treasures of the heavens that are of the Father, who is eternal love in Me?(Himm 02, p. 104)

[03] But since I have chosen you and you, I have set you and therefore you, my little daughter, into the paradise of eternal life, so that you will be able to bring forth the noblest fruits there and can always ask Me for them what you want, so that I give it to you at all times.

[04] But now that it is clear before your eyes that I have chosen you all from and from the world that is trapped in the hardest chains of all bondage and worst slavery, what do you mean - I have you and therefore also you well chosen for the repeated bondage and slavery or the freedom of the inner life of love for me and thus to my full friendship !?

[05]But who is the one to whom I say: "Beloved friend, beloved friend!" - O little daughter, consider, consider what that is, even as I say to you: "My beloved friend!"

**06] Truly, I say it to you: If I would like to give you all the kingdoms of the whole infinity, all angels and all heavens - then you would only be poorly supported in opposing the fact that you are a "chosen one" and that I also say to you: "My friend, my sister !**

[07] Therefore, consider very well and, at the very highest, what you get over here! - Behold, on this day of your birthday, you pass over my friendship and will receive from My mercy, so that you may quickly mature in it to the full rebirth of your spirit to eternal life!

08] Truly those who are there My chosen friends, they have already My Holy Spirit in and about themselves - therefore they are never to become servants of sin. So you too should never become a servant of sin for Me, but remain eternal in My friendship! - Amen. (Himm 02, p. 105)

***Bible: The Pharisee and the publicain. The true justification before God***

04] When I once represented the true justification before God to my flesh-days on earth before the Jews, scribes, and Pharisees, I said the following parable, which was taken from life(Himm 02, p. 188 )

05] In front of the Blessed Sacrament, a very distinguished Pharisee offered his thanksgiving to the Lord, saying loudly, "O Lord! I thank you, O Lord, for giving me such great strength that I have been able to serve you most faithfully ever since my childhood, and have never sinned against any law against you, O Lord! For I have kept the laws of Moses except for a check mark. I fulfilled my duties of duty exactly, I always sacrificed you abundantly and gave tithing punctually of everything. Likewise, I never contaminated myself either in the morning, at noon, or in the evenings. And I have never desecrated the Sabbath with one finger.

06] Oh, therefore I thank you, my God, now with the fullest, most convincing fervency of all my graciously bestowed strength, because of which I have always done justice to you and am justified from the top to the toe and am not a sinner like the common Jew, like the tramps, like the thieves, robbers and murderers, like the whores and adulterers, like the sabbath-scoundrels and pig-eaters and not in the least equal to all the public sinners, jugglers, dancers, comedians, magicians, publicans and low usurers and not in the least alike more to the Samaritans and the like! "That was the prayer of thanksgiving of the just Pharisee.

07] But in the background of the temple was a sinful publican. This dared hardly lift his eyes and said in utter contrition his mind:

08] "O Lord! I poor, weak sinner am not worthy to look at your sanctuary, not worthy to stand in the last place of your temple! But, O Lord, I am merciful and merciful to a poor, weak sinner, if I am ever worthy of any mercy in the least! "Here the publican struck his breast and left the temple weeping!

09] Who of these two was justified in the temple? - I am telling you now, as I have said then: By no means the boastful Pharisee, who calculated his righteousness to me and thought himself far better than all the others; but the weak, sinful publican, who considered himself worse than all others. That's why I later came to his house and ate

and drank with him and took him as a brother to Me and My brothers.

10] Now, behold, if therefore the publican became my friend, but the Pharisee just the opposite, then it will be clear about why Paul speaks: "So that I do not surpass the high revelation, I am given a stake in the flesh, namely an angel of Satan (of carnal love or carnal pleasure desire), so that he beat me with fists. "- Likewise also Job speaks: (Himm 02, p. 189)

11] What is easier than to stand in a high office and to consider oneself better than all his brothers, to whom such an office was not granted? But what is more dangerous for the mind of man than just such an easily possible exaggeration ?!

12] Therefore, it was also necessary for Paul and every one of his ministers to have a continual admonition in the flesh, which said to him, "Behold, you are only a man and not a god at all! Whenever you fall before Me, I will raise you up again, that you may remember that you are but a man! "-Paulus was so sorry for himself. Therefore he asked me three times, that I should deliver him from this test.

13] But I said to him, "Let Me grant you My grace, for My power is powerful only in the weak!" - that is, if they recognize their weakness alive, as Paul confesses, when he says: "So I want To love me most of all for my weakness, so that the power of Christ always lives with me! And that's why, Paul, I'm always in good mood in my weaknesses, in shame, in hardships, in persecutions and fears for Christ's sake. Because I know that I am strong only when I am weak! "

14 Why then? Because Paul knew well that I am always nearer to the weak and thus humble than to a strong man, or at least foolishly to strong-believers!

15] Who falls more often when walking than the little ones? And yet I say, "If you do not become like the little ones, you will not enter My kingdom of heaven!" From this you can also see why Paul prided himself on his weakness.

16] But also from this you can see that the good shepherd leaves the 99 righteous sheep and seeks the hundredth lost one, and when he finds it, he puts it on his armpit with the greatest joy and carries it home! And finally you can clearly understand Paul's weakness-glory from the fact that his father only met the lost son, received him, and even prepared a great banquet for him, decorated him with the Lord's rings, and placed him in the greatest honors! (Himm 02, p. 190)

17] I mean, my friend and brother AH-W., Lit up with this lamp, it will not be difficult for you to understand such texts alive! But I, your father and God Jesus, say to you:

18] Anyone who fights in his weakness and victory is dearer to me than a stout man, to whom victory is easy. - When the weak fall, I want to raise him, however often he falls. But the strong one may straighten himself if he has fallen.

19] So this is a good tie from Me, Jesus, in your day! For I bind you thereby in your weakness to my strength. He was completely insured in time as well as ever! - I, your dear father Jesus! Amen. (Himm 02, p. 191)

### ***Bible: The Lord's Prayer in relationship with Love***

03] <sup>a</sup> я "Our Father." - Since the Father is in Himself the sole, eternally infinite love, which is the basic life in itself, and therefore also the life of all creatures and preferably of men, "our Father" will be well also say so much as: our love, or: our life! { [^mt.06.09](#) ; [lk.11.02](#) ; [jl.ev10.032.06a](#) ; [jl.ev08.092.06](#) ; [jl.him1.293.09-10](#) }

04] <sup>a</sup> "Thou art in heaven!" - But since "heaven" in and of itself is nothing other than the life of the Father in Himself, which is the working love or the living Word of God in man, "he who is you in heaven" means as much: the Thou, Eternal Love, dwells in your love, from which everything has arisen! { [^mt.06.09](#) ; [lk.11.02](#) ; [jl.ev10.032.06a](#) ; [jl.ev08.092.06](#) ; [jl.him1.293.09-10](#) }

05] <sup>a</sup> "Hallowed be your name!" - What that says, that's probably easy to explain! - What name does Eternal Love have? - The sole, eternal, that is called "father." But if love and the Father are one, and "sacred" means nothing other than to love the Father with love, then "hallowed be thy name" will mean nothing but love, Father, as Eternal Love of us humans, your children, working, that is, alive, forever and ever without cease! { [^mt.06.09](#) ; [lk.11.02](#) ; [jl.ev10.032.06a](#) ; [jl.ev08.092.06](#) ; [jl.him1.293.09-10](#) } (Himm 02, p. 160)

06] <sup>a</sup> "Your kingdom come!" - What is the kingdom of God? - It's what's there, the sky! But since "heaven" signifies the essence of love, because the working man, and thus also the living thing of love, who speaks in the activity, "your kingdom will come" means as much as: father, or: Eternal Love , come to us, or become our sole energy or all our lives! { [^mt.06.10](#) ; [lk.11.02](#) }

07] <sup>a</sup> "Thy will be done on earth as it is in heaven!" As for this fifth petition, it is in fact only an affirmation of the fourth. For what is the will of love? - He is actually the working love itself. "In heaven" means as much as: in essence itself, or: in one's own sphere of activity, which is equal to itself. So this request for the ghost will be: father! or: love! Your working love will be in our life (which is understood under the "earth") or in our love just as essentially working, as you are essentially in working in you self! For "in yourself" means as much as "in

**heaven" or: in your laboring love, or: in your life, or: in you as a father - all that can already be seen from the**

**above.** {<sup>a</sup>[mt.06,10](#) ; [lk.11,02](#) ; [jl.him1,293,09](#) ; [jl.ev08,092,06](#) ; [jl.ev09,043,07](#) ; [jl.him1,293,11](#) } 08] <sup>a</sup>

**"Give us our daily bread today!"** - This request is nothing more than a mere affirmation of the preceding one. Because "**bread**" is understood as the making of the working love. Under "daily" the complete dissipation. - So this plea can also mean: Give us, who are of your love, your own labor-loving love completely, or: make our love completely to yours, become completely our father and make us completely to your children, or: Let us be completely one with you, that is to say, fill us with your self and let us be your

**fill!** { <sup>a</sup>[mt.06,11](#) ; [lk.11,03](#) ; [jl.ev10,032,06c](#) ; [jl.ev08,092,06](#) ; [jl.him1,293,12](#) }

09] <sup>a</sup> **"And forgive us our debts!"** - This request expresses nothing but a more lively desire for the above. For it says that **the father should completely clear away the own (self-) love of the human being, which for the present is the life especially given to each human being, and should let his love work in man completely.** - So the ghost could also say: Father, take the world from me and create the sky in me! { <sup>a</sup>[mt.06,12](#) ; [lk.11,04](#) } (Himm 02, p. 161)

10] <sup>a</sup> **"Just as we forgive our guilty party."** - This sentence shows the working measure in which the above request is to be fulfilled in man - and could be called spiritually: **Father! Let your working love be our own only to the extent that through your love in us we bring out the world or death from us! - or: Father! Rebirth to us according to your love, as this will make your love in us more powerful and we make ourselves more spacious with it for the complete acceptance of your kingdom, the heaven or your working love or your life!** { <sup>a</sup>[mt.06,12](#); [lk.11,04](#); [jl.ev10,032,06d](#); [jl.ev07,229,18](#); [jl.ev08,092,06](#); [jl.gso1,084,19](#); [jl.him1,294,13](#) }

11] <sup>a</sup>"And do not tempt us!" Again, this request is nothing more than an even stronger assurance of the former. For "**Do not lead us into temptation**" means nothing other than: **Do not leave us in our own love of nature or work, or: let us not be active without your working love in us, or without heaven in us! So - do not keep our love outside of your**

**own!** { <sup>a</sup>[mt.06,13](#); [lk.11,04](#); [mt.26,41](#); [joh.17,15](#); [1kor.10,13](#); [jl.ev08,092,06](#); [jl.him1,294,14,16](#) }

12] <sup>a</sup>"**Deliver us from all evil!** Amen. "- And in the last petition is nothing but the desire, the will or the living desire completely affirmative of all that stated what it was in the earlier request as in all the preceding, and says so much as : **Father! Definitely make us completely free of ourselves and become completely in us all in all, or: You alone, eternal, working love, destroy all our (self-) love and you become alone our love, or: let us completely one be with you!** { <sup>a</sup>[mt.06,13](#); [jl.ev08,092,06](#); [jl.him1,294,14,16](#) }

13] So that is the true heavenly meaning of the Lord's prayer! - Such may be noticed! For it is a delicious gift of love from the highest heaven! - Of course

?! Amen.

14] This illuminating explanation of the Lord's Prayer concerning "love" now follows: (Himm 02, p. 162)

***Bible: The Lord's Prayer in rel. to Light. Genesis association/ symbols***

**2. The Lord's Prayer referred to "light"**

15] Say here to the Ans.H.-W., this thought is not as good and as pure as the first. For the ordinal number is already out of print, since under 2. not the "light" but the "life" comes to stand. - But if someone has this prayer from the highest heaven, namely from the sole love, then he already has it in the highest degree anyway. How could he want it in a more imperfect way?

16] But as it says already: "For whatever you ask the Father in My name, He will give you" - so I must give you anyway what you ask for.

17] And so write this prayer out of the light in the light, but write it without further "illumination"; because the light does not need "illumination":

18]»Our light of all light! You live in your light, as a sole light of all light, your eternal radiance will be recognized as the only true of our night and of our day, of our feasts among the waters!

19] O thou sole light of all light, enlighten our sinister earthness!

20] Of your ray Power on the earth, in our feasts and in all our waters, so powerful and unimpaired, as you are eternally active in yourself in the infinitely full strength of light!

21] Saturate, O eternal light of all light, our soil, our feasts and all our waters with your omnipotent stream of rays, that the same be animated with seedy grass, with herbs and trees and the waters with all kinds of fish and other noble animals and the air with all kinds of birds!

22] O light of all light, destroy all darkness and let the sun, moon and stars rise on our feast and over the dry land, so that we can see the signs of the day and the night and the times and the years!

23] Thus destroy our earth night and great darkness, as we see them in our feasts and over our waters with the help of the light which you already set forth on our feasts, saying, "Let there be light!"

24] O lead us right in the night of our earth! Let not your ray be weaker over the firmament of the heavens in our midst of the sun, and let not our soil be

**fruitless, and not without seed the grass and the herb and the trees! And do not cloud our waters, so that not all the fish and all the noble beasts perish and the air will not perish, and kill all the birds and suffocate all the beasts of our earth,** (Himm 02, p. 163)

25] but, light of all light, make us kin, so that we may shine as your light, and be with you a radiance, and not become again a night and darkness without you!Amen. "

26] See, so the prayer is in the" light "! **But whoever has it in love has, in the bottom of the ground, which remains eternally the same in it, unaffected, while the light does eternally and endlessly long ways, which no one will ever be able to completely overcome.**

27] **Therefore, just stick to the love, then you have everything together as one point!** - understands that well! Amen. (Himm 02, p. 164)

### *Bible: The Lord's Prayer in rel. to Life*

28] »**Our life of all life that lives forever in His life! Become of us humans in the observance of your word and in all humility and love to you!**

29] **Your life come to us and in us!**

30] Your life is our life, as in yourself, so also in us, so that we may be perfect, as you, life of all life, are perfect in your life!

31] Give us your life and fill us with the fullness of your life for and for!

32] But first take our trial life (ie here: our own life of our own); that is to say, how we carry the great yearning within us, as it is full of all selfishness and therefore full of death.

33]Do not leave us alone for this in our our test life, so that it does not bring us the death,

34] but take, o life of all life, this test life of us and fill us with your life! Amen. "

35 All these things can be seen from the texts:" ***Be perfect, as the Father in heaven is perfect!*** " { Mt.05,48 ; joh.12,25 } and: "***He who loves his life will lose it, but he who flees the same will receive it.***" (Himm 02, p. 164)

### *Bible: The Lord's Prayer in rel. to Power*

#### The Lord's Prayer in relation to "power"

37] The term "force" is not enough. For a force is present in everything according to its kind. But **the result of love and life is not only a living force, but it is a productive or bodily energy, which is the purpose of love and the life of it.** And so

the prayer can not be prayed in the unaffected power, but in the working "energy" and may therefore be:

38]"**O eternal energy of love and all life, which is also all our life and all our energy, which you are truly and eternally active in and out of your infinite sphere of influence! Be totally eternal our energy after our love for you and our life from you and in you!**

39] O revive us for your fullness! Let us be energetic out of you in us, as you are in you always and ever!

40] Fill us and strengthen our weakness! So destroy our weakness, as we ourselves humbly see our own nothingness and utter lack of power in us!

41]Oh, do not leave us alone in our weakness, in which we act like the dead, but fill us all with your only truly energetic energy, so that we may be active in it, pleasing you all the time and forever! Amen. "

42 This can be inferred from the texts:" *Without Me you can do nothing* "(John 15: 5). - "*I am the vine, you are the vine*" (see above). "*There is nowhere else power in God alone,*" and "*you would have no power over Me, if it were not admitted from above*" (Jn.19,11) and the like.

43]But from that you can certainly see what is special about My prayers. - So also understands very well, and that also completely energetic! Otherwise the holy prayer will bring you little fruit and thus little of the "daily bread"! - So it is probably always alive! Amen. (Himm 02, p. 165)

### **Bible: The Lord's Prayer in rel. to Order**

#### **5. The Lord's Prayer related to "order"**

44] Tell AH-W .: This "order" is very messy here. For the order is the end result of love, of life and its consequences! - But I want to give him the prayer (but also in this interpretation). But let him arrange it. And so write:

45 "**O you eternal order, which are eternal in you, eternal! Ordered in us is our life, which you gave us out of you, so that we could live you, O eternal order, even ordered, completely imitatively faithful to life!**

46] Therefore, infuse us as a mighty light! Let us be the sole life-path here, as it is in You Himself everlasting!

47] Become, O you eternal order, as our life fully energetic in us! Be the sole bread to the satiation of our spirit!

48] Stifle our great disorder in us, as we recognize in our mercy in us this disorder!

49] Let us not get into the thicket and look for the right way out at night! Do not let the sun go dark, do not take the moon out of the moon, and do not let the stars fall from the sky, so that we will never find the right path out of the thicket,

50] but you, eternal order, lead as the brightest sun of noon and the morning, out of the thicket of our own disorder, which is the great "evil," into your holy order! Amen.  
"

51] This can be inferred from the text: "*He who hears my word and does it, it is he who loves Me, to whom I will come and reveal Himself to Himself. And then streams of living water will flee from his loins*" {Jn.14,21 and J7.07,38} .

52] So this is what prayer means in the order in which there is the perfection of man or the complete rebirth of the spirit. And so, in turn, be particularly well respected! Amen. (Himm 02, p. 166)

### ***Bible: The Lord's Prayer in rel. to Freedom***

#### **6. The Lord's Prayer related to "freedom"**

53] As for "freedom" in and of itself, it is a good concept. Only **this concept is synonymous with the summary of true love life in the full possession of pure and profound wisdom, which makes all life truly free, as the son or the word or the truth truly liberates man, of which he is alive, that is active , has taken in. According to this, freedom, wisdom, light, truth, the "son" or the eternal divine "word" are quite one and the same thing.**

54] Therefore, anyone who prays in the (living) words also prays in true living freedom. And it is therefore completely unnecessary to continue writing this prayer, as it is also, as in the book, also in the living words.

55] So that it but the AH-W. have to his insight, so I will give it to him also in the concept! And so write it:

56] "**Our freedom, which you live in your eternal freedom! Be recognized by us humans as such in all our humility!**

57] **Come forever and alive shining to us and within us! Make us completely free, so how you are forever in yourself!**

58] Let us have the living daily bread as a true satiation of the Spirit for eternal perfect life in you!

59] Free us from our bondage, which is our sin, so as we ourselves strive for your word and how we, as brothers, make each other free through your grace!

60] Let us never fall into the captivity of the lie, the night, and all deceit, but free us

all by your living, holy word of all evil! Amen. "

61 This can be taken from the fullness of the Word of God according to the text: "**Truth will make you truly free**" (John 8:32). For such things signify this prayer in true "freedom." (Himm 02, p. 167)

### ***Bible: The Lord's Prayer in rel. to Truth***

#### **7. The Lord's Prayer in relation to "Truth"**

62] Since the "truth" is in itself the most authentic freedom and therefore makes everything completely free, so this prayer in the "**truth**" is also quite completely **what it is in the "freedom". For whoever prays in the full truth, he also prays in full freedom.** And who prays in the true freedom of the Spirit, who also prays in the fullest truth and can therefore say: (Himm 02, p. 167)

63] »**Our eternal truth, which you eternally live freely in yourself! Be recognized by us humans of the earth as such in all love and humility!**

64] **Come forever to us and within us! Make us truly free, as you are in yourself!**

65] Be to us all as the living daily bread for a true saturation of the Spirit to the eternal, perfectly free life within you.

66] Free us from our bondage, which is the night and the death of our sin, that is, how we strive to live for your word and how we, as brothers, make each other free through your grace in us!

67] O let us never enter into the coarse captivity of the night, the lies, and all deceit, but make us all truly free through your living, holy Word ever and ever! Amen. "

68 So whoever prays this prayer prays it in spirit and in truth, that is, when he prays it out of and in living love at the same time - but otherwise it is only an empty lipwashing, which does not have the least value before Me Has. - Everything understood well! Amen. (Himm 02, p. 168)

## **Bible: Gospel of Mark – The Lord's home**

{9:27} But Jesus took him by the hand, and lifted him up; and he arose. {9:28} And when he was come into the house, his disciples asked him privately, Why could not we cast him out? {9:29} And he said unto them, This kind can come forth by nothing, but by prayer and fasting. {9:30} And they departed thence, and passed through Galilee; and he would not that any man should know [it]. (Mark 9)

02] When the hand of the pointer fell, three texts were touched, namely the 27th, 28th and 29th verses of the Gospel of Mark. (After Luther's translation of the 28th, 29th, and 30th verses) Therefore, we too now want to touch on these three texts and purposely demonstrate their purpose. And so listen!

03] "*And when He came home, asked Him His disciples: "Why could not we cast him out "- And He said: "This kind can come with nothing extend but by prayer and fasting "- And they went on from there and. walked through Galiea. And he did not want anyone to know.*"

04]"Since He came home." - Where is He at home? Everywhere where His disciples are! For what you have love for and where you find love at the same time, there you are at home. - So I'm at home with you too - because I love you and you love Me! - And if you will move to where there is more pure love at home than here and I in general therefore also "more at home" than here (meaning the heavenly world or generally a state of higher spiritual perfection) - there you will you are the more home than here! (Himm 02, p. 171)

05] "And the disciples asked Him." - You too will be able to ask Me there easier and more carefree than here. Because where one is "more at home", one can also discuss oneself unhindered. And you will immediately ask the disciples, "**Why could not we drive him out (the spirit of darkness)?**" - or: "**Why did not we understand you earlier place as here, and why were you not so frank and vigorous there as here ?**

«

06] **And I say to you and I'll tell you: For now I'm more at home here than in my earlier place. And secondly, you would have had to pray and fast a lot for such gifts in former places, so that the enemy would not have looked you into the map. Because where I'm less at home, there it is the enemy the more! But when I am more at home, the less is the enemy, and there is not so much need of prayer and fasting, or of so much constant vigilance, to keep the higher gifts before the serpent of the snake brood.**

07] From there it will be easy to "walk through Galilee," and "no one will know about it." For truly, it is not my will that someone unknowingly experience something of it ahead of time! - **Galilee, however, denotes freedom. And "to walk through Galilee" means to have a free foot.** (Himm 02, p. 172)

***Bible: The Lord's Prayer***

**The prayer of the Lord (19.09.1842, morning).**

01] Write today a dignified object, namely the call in My Prayer, which reads:

02] **Our Father, you are in heaven!**

03] Such a call makes millions of people every day, but very few consider what they say, and still fewer pray in the true heavenly sense; and yet they should pray in the heavenly sense, as the Father is in heaven, to whom they pray.

04] So what is this call in the heavenly sense? Here it is not the place to analyze this meaning analytically by correspondences, but instead I only want to show you in the purely heavenly spiritual way - and in the natural words, because you do not understand the language of the language -, as such from the Mouth of purest spirits is. And so listen, so it's like

05] **Eternal infinite love that you live in the light of Your Holiness!**

06] That's a way and a sense! From this, however, the following deeper sense emerges, and so this is:

07] **Life of all life that dwells in our hearts!**

08] See, that sense is already deeper! - But we want to see further, what is behind this even deeper. And so listen, so it's deeper:

09] **Man of man, who dwells in man!**

10] Look how much deeper this one is! - But just keep hearing how it goes deeper: (Himm 03, p. 181)

11] **Word of all Word, which you dwell in your fundamental being, and we in him, and the same in us!**

12] How much deeper is this again! O respects this meaning, for in him dwells the

fullness of the Holy Spirit! - But just listen further and deeper, because that's what it's all about:

13] O incomprehensible center of infinity in all love, power, power, violence and holiness, which you alone comprehend your endless being!

14] It continues to hear with an open heart; Allda is:

15] Eternal unlimited God, who dwells in the spirit of your infinite fullness and clarity!

223; every angel, even the most perfect one, always sees a new and deeper beginning within, and sees also that in every deeper there is once more in and of itself infinite, which for all eternity will not be comprehended in abundance!

17] But think about it now, if you often babble this call along with the following requests quite machine-wise, what must think of the **angels, who know well and understand that they can not cope with the sole calls in eternities can in the depths of the depths**, - and what then only I, to whom this call is addressed ?! - O dead ones, that such things have never been enlightened to you!

18] Now wake up, and call in spirit and in truth: "Our Father, who is in heaven!" - so you will find life in the depth as well as in the height; for in this call itself lies the whole prayer, and equates every request with the same.

19] Therefore, in the future, think what and how you pray, your prayer will be heard! Such things, then, understand Amen for all eternity of eternity. - - - (Himm 03, p. 182)

## Bible: Unknown Scriptures – The Sermon on the Sea

### The Sermon on the Sea of the Lord {Lk.05,01-03; 05/16/1843}

01] This sermon, consisting of 64 verses, was lost at the first great church meeting (Nicaea 325, Vf.). Here, however, it is rendered from word to word to the pious of the believing lovers of the Lord. But the sermon read in the three previous verses:

02] <sup>a</sup> *"But it came to pass that the people came to Him to hear the word of God from His mouth, when He was at the sea of Galilee, and before the great urge of People did not have space to stand on the shore.* {<sup>a</sup> lk.05,01} (Himm 02, p. 202)

03] <sup>a</sup> *He saw, however, two ships lying by the lake, from which the fishermen had gotten out, to wash their nets.* {<sup>a</sup> lk.05,02}

**04] *a Then he immediately entered one of the two ships which was there of Simon, and asked him that he lead it a little from the land. As soon as Simon did this in reverence and secret love, the Lord immediately set Himself and began to teach the people out of the ship. "And He opened His mouth and said aloud to the people:{ <sup>a</sup> lk.05,03}***

**05] *a*"The Spirit of the Lord is above Me, that is why the Lord has sinned Me. He has sent Me to preach to the wretched, to unite the broken hearts, to preach redemption to the prisoners, and to deliver a deal to the bondaged, as the prophet Isaiah has said. { <sup>a</sup> jes.61,01}**

**06] So listen to your wretched and rejoice! For your light is rising like the sun from the sea, and your hearts will shine bright as the waves of the sea in the light of the risen sun.**

**07] For behold, darkness covers the earth and a great darkness all the peoples; but the Lord is above you, and His glory is upon you!**

**08] And the Gentiles will walk in your light, and the kings in the bright glory that now rise above you.**

**09] Rejoice, Zion, your children, and all those who will be converted from sin, a Savior has come! Listen, so now the Lord speaks:**

**10] How long is it that you are bound ?! And who among you may count the years you have been languishing from the beginning of **uranium** ?!**

**11] Your fathers cried when they became servants to Babylon; and mothers hearted their children and wailed.**

**12] But here is more than Babylon! - I raised the children; but they have forgotten their homeland; They do not know their father anymore.**

**13] Woe to you that you think you are free! For you have become servants of the temple. The whole head is ill and the heart has become dull.**

**14] What should the great multitude of your blind victims do to Me? Such talks but the Lord: *a* "**I have become full of the burnt offerings of rams and the fat of fed beasts. I have no desire for the blood of the bulls, the lambs and the goats** { <sup>a</sup> jes.01,11-14} . (Himm 02, p. 203)**

**15] But when you come in to appear before Me, say, who demands such from your hands, when you enter into My forecourt? - I tell you: not me, not the one who anointed me from eternity, but the greed of the servants of the temple and the court.**

**16] Therefore do not bring more spice victims so in vain! **The smoke is an abomination to me and the new moon and the sabbath, as you come together and have nothing of it but empty trouble and dead fear.****

**17] My soul has become hostile to all your new moons, seasons, festivals and jubilees! I'm tired of her emptiness and have grown tired of looking any further at your folly. For if you do not love God, what are your dead sacrifices to me, the Living One?**

18] So (language and) also now, saith the Lord: but her "**So the father of the heart loving you, then why animal blood and incense?**"

19] And He told them to this parable:

20] "It was a widow who had two sons. One was named Levi and the other was Joshua.

21 But the widow was ill, and groaned and groaned in her bed, and her face turned pale, and her eyes began to darken.

22] Then she called her sons to her and said to them, "My beloved sons, hear me, your departing mother! My last hour has come. Go, however, and pray, whether the Lord would like to have mercy on me or would like to take my soul at peace. "

23] The sons went out and wept. And Levi said, "Who will take pity on us and take care of us when the mother is taken from us?"

24 But Joshua said, "I would rather have nothing than bread and water, if only my mother's grave not to see! - Dear brother, let us go and pray, if the Lord have mercy on us and send His angel, that He may strengthen the mother and bring her salvation from above. "

25 And Levi, the firstborn, entered the temple and spoke himself:

26] I want to make a burnt offering to the Lord for sweet smells, two young bullocks, a ram, seven year old lambs. In addition, as a food offering, three tithes of breadcrumbs mixed with oil into a bull, two tithes to the ram and one tithing each to one of the seven lambs. (Himm 02, p. 204)

27] But Joshua went out under the palm trees, knelt down there, folded his hands, and prayed:

28 **Oh! You hear the sighing of the afflicted and the woe of the broken heart, look at my tears and my dilapidated face and help me, dear, holy Father in heaven!**

29] **My soul hopes for you alone! Have mercy, you comfort of the wretched, have mercy on us, O dear, good, holy father!**

30] **I can give you nothing but this my poor, broken heart; but I want to love you with infinite love, and walk the way of righteousness all my life! '**

31] And behold, a bright splendor spread among the palms, and a voice spoke from the radiant cloud:

32] 'She lives! Your brother praised burnt-offering to Me; but no tear has moistened his eyes.

33] But you prayed and wept before Me, and gave Me your heart. Therefore also give me peace! '

34] And when he came home, his mother from the tabernacle approached him, and embraced him and blessed him.

35] What do you mean, which son brought a right sacrifice to the Lord? - You say,

"Joshua!"

36] But I say to you: **For that very reason you do not hang your heart on the empty temple and do not insist on it! Because he is made by human hands and will weather soon, as his time will come, and his priests will die.**

37] What do you think? - **The temple is big in Jerusalem and the heart is small in the chest. But this little heart can love the great, living God. Is not this a more beautiful and glorious work than that which Solomon built?**

38] Have you read what the prophet Isaiah speaks? - That's his word: <sup>a</sup> "**I want to bring gold instead of the ore and silver instead of the iron, and make ore instead of the wood and iron instead of the stones, and I will make your chiefs teach peace, and your keepers preach justice.**" { <sup>A</sup> jes.60,17} (Himm 02, p. 205)

39] But where is peace on earth? And where does the peace rest among the people?

40] You see, **life is like the little ship in the sea, which is always staggering and constantly struck by the angry waves. They ride proudly and rear up. But soon they fall back into the sea and become vain foam.**

41] **I am sent by God to bring peace to the children of children from sunrise to fall; but, notwithstanding, the evil does not rest, and the devil has his apostles until his time.**

42] **I am the stumbling-block, and the rock of offense to the house of Israel, to the rope and trap of all the hypocrites of the earth, that many of them will stumble, fall, break, entangle and be trapped.**

43] Woe to you Pharisees and Sadducees, the light has already appeared to Moses when the bush burned in the fire; but **you blindfold yourself!**

44] **The law of the Lord is eternal and written in every man's heart; but you, who should preach peace to her, divide the people and condemn where you should seek with all love.**

45] You are wrong leaders and leaders of the people, and your children and grandchildren will make it worse!

46] You strike the rock; but he remains closed. You are still kissing the tail of Aron; but she does not greens anymore.

47] Listen, **you plant the cedar under the rock and bind the vine to a rotten stake! The cedar will still turn green, and the vine will rise up on the rock.**

48] **Raise your eyes and look into the sea! Do not you think (often) that the overcast waves want to devour the sun?**

49] **But I tell you: it is only the sun picture that they break; but the sun reigns quite unconcerned about this sea waves in the high sky and rejoices in its eternal day.**

50] **Therefore you should not bind the hearts and plague in vain words and do not shout: "Here is a serpent and there is one!" - since you have not seen or seen**

yourself.

51] Therefore stop teaching the people, their hypocrites, fornicators and adulterers, but learn from those who seek the way of the Lord in the love and simplicity of their hearts. " (Himm 02, p. 206)

52] And He again told them a parable:

53 "Nathan, the old man, had died, and left two sons, and Malkah his daughter.

54] These children interrogated one another and said, "What did our Father mean when he died, and said before his death, that we should receive his blessing in memory?"

55 And the sons quarreled and quarreled about it from morning to morning  
Go down the sun.

56] They wanted to set a monument - one of wood, the other of marble. One wanted the headline to be long, the other to be short. One wanted to put this monument in the garden, but the other at the crossroads.

57] The next day they came together again and began to quarrel again.

58] But at the eleventh hour, when evening came and the sun bowed, Malkah went alone to the grave and knelt down there, planted a rose-bush on the grave of the father, and wet it with the tears of her love.

59] Truly, I say to you, she has set the best monument to the Father and has completely fulfilled his will alone!

60] You (Pharisees and Sadducees) are like the two sons! With wood and stones, with blood and smoldering, you also want to honor the Father in heaven; but your hearts are far from Him!

61] You can memorize long prayers and even longer ones you carry on long strips with you, so that the people of you should believe, as if you were big, powerful and pleasant before God.

62] But the living short prayer in the heart is alien to you, since you do not know the Father and have never known Him. "

63 You say, however, that when an "uncleaned" "sinner prays before God, he sins even worse! - O you avaricious, murderous deceivers of the people! So what should your prayers be, since you were always full of atrocities from the very beginning, full of fornication and adultery! Prophets killed and killed all who did not sacrifice you in great masses, and you still say, "We are the children of Abraham, Isaac, and Jacob."

64 But Abraham, Isaac, and Jacob recognized the Father when He came to them. What is it that you do not recognize Him, since He has come to you? - Because you are children of the devil, but not children of Abraham! (Himm 02, p. 207)

65] But I say to you: this time the father will keep it with your "sinners" and live in their homes and will take their food with the tax collectors. But you He will propose to the outer darkness, might be fulfilled in you what the prophet Isaiah speaks when he says: {} jes.41,02

66] "Who has stirred up the righteous from the Dawn, who called Him to went? Who gave the Gentiles and kings before Him, that He might be mighty to them, and gave them His sword as dust and bow as scattered stubble? "

67 Many were converted by this speech.

68] But when, among them, many Pharisees and Sadducees began to slander profusely, and He therefore ceased to speak, He said to Simon:

69]"Rise to the heights and throw out your nets so that you can make a good move!"

70 The more remote can be seen in the Gospel of Luke, Chapter 5.

71] **But this speech was also given by Me: Geiring, Tauler, Tersteegen, Lavater, Stilling, and a few others less known to you; below you only the Witschel is known.** - Rome and other farms probably have them too; but very disfigured. (Himm 02, p. 208)

## ***PROVERBS and SAYINGS of JESUS – not in the Gospels***

### **Proverbs of Jesus {16.12.1846}**

00] Some of the Lord's sayings that do not appear in the ordinary four Gospels, but have been used very often by the Lord:

01] **Giving is more blessed than taking.**

02] **Let us be hostile to all wrong beings and fight against them!**

03] **It is necessary for those who seek to know Me and to take part in My Kingdom to accept Me under afflictions and suffering.**

04] **Even if I saw you as table companions and bosom friends around Me and you did not want to follow my rules, then I would still call you away.-! "Away from Me", I would say, "You go to me nothing, her vicious"**

05] The Lord once said to Peter, "You shall be like sheep among the wolves!" Then Peter answered, "What if the wolves break the sheep !?" Then the Lord answered him, "So they have Sheep then, when dead, continue to fear nothing from the wolves. **And so you also should not fear those who kill you because they can no longer harm you. But you rather fear the one who can not only kill the body, but also cast off the soul to hell! "**

**06 Keep the body clean and the seal (the baptism or the spirit) intact, that you may lose the eternal life! (Himm 02, p. 299)**

07] Be skillful changer and drive usury with my talents!

08] I'll tell you what I'll meet you about once.

**09] Ask for the great, so the little one will be given as an encore! - Or: Ask for the celestial, so the earthly will be added to you!**

**10 For the sake of the weak I am weak, for the hungry's sake hungry and thirsty for the thirsty.**

11] Those who appreciate it enough will have an important role in the Kingdom of God. And who manages these well, will find the true rest.

**12] You never have cause to be happier than seeing your brother act lovingly. (The Lord has often said this to His disciples).**

13] Because the Lord someone asked when the kingdom of God should come, he answered: "When will be one once the two, the exterior and the interior!"

**14] Salome asked in their simplicity once the Lord: "How For how long will the people of the earth still have to die? "The Lord said," As long as men are born into the world! "Salome's merit of never having borne a child into the world, replied the Lord continued: "But it says in the proverb," Eat what kind of herbs you like, but let the bitter ones lie! ""**

**15] Once the Lord said, "I have come to destroy the works of the woman." - When asked about the meaning of these words, He declared: "Woman's works are the sensual desires. And all that they produce, their effects, the (carnal) becoming and the dying, I will one day abolish. "**

**16" Woe to those who give themselves as if they themselves did not have it; or, if they could live on their own, still prefer to take from others! - But even more woe to those who have a lot and yet do not want to give to those who do not have!**

**17] Once the Lord spoke to the disciples: "Like the Son of Man did not come to many, but only to those who hear His Word and live by it, so I do not send you to many, but only to those who accept you and will listen. « (Himm 02, p. 300)**

**18] Whoever strives for the higher, will receive the low. But whoever strives for the lower, the higher will be granted.**

19] If you do not worry about the slight, who will entrust you with the bigger one ?!

20] Finally, the Lord said to the disciples, "**Stay at Jerusalem for twelve**

**years! Now, if any one wants to be converted by the Israelites, by accepting Me and thus believing in God, then sins will be forgiven. After twelve years, however, this invitation passes to all the other nations, so that one day nobody can say that he has not heard of it! "**

21]Once someone had made a very sensible speech to the Lord. When the speaker finished, the Lord said, "For a long time I would have liked to hear such a thing, and it has never been too sweet for me!" (Himm 02, p. 301)

### **Proverbs and Sayings {5. March 1841. afternoon}**

00]So write some sayings and proverbs. **Everyone should carry these with them - that means in the heart, because on the paper they are fruitless, dead and blessing like everything else.** - See the effect of the amulets and other such insignia; what use are they without faith of either the donor or the recipient? - Nothing! But I say, if faith goes hand in hand with love alive, then why the means of dead superstition? - I ask: Can anyone help me or something besides me? - Why then the amulets and scapulars? Therefore, if I give you and all of you reasonings and proverbs from Me from above, you should put them into life and thus carry them in your heart, but not hang or sew in a skirt, or in a bag or on a string. -And so write the sayings and proverbs in my name amen. -

01] **This earthly appearance, O brother, is not yours; but a great being dwells in appearance, - therefore do not trust the bauble, but use this earth torch dully, that you find the true being in you. -**

02] **Do not search, that would be worse or better on the confused life dull illuminated train, but think: One is only good and true - and that's me and my love; everything else is vain, bad and wrong. -**

03] **A church is only a church when it teaches My will and life preaches from the love that bleeds on the cross for the whole earth, indeed for the whole creation. But a church that only blesses itself and curses everything else is a miser who wishes death to all, so that he may then get hold of all possessions. But a camel will trot through the eye of a needle rather than into the sky. -**

04] **Do what you do, in My name, and let My love be the motive power of your members, so in firm enthralment will you succeed in every one of**

**your works; but fornication of all kinds and fornication, by this should never be desecrated ever My name. -**

**5 You buy too many yards of expensive witness to decorate your fleshly graves modestly, paying twenty talers much less than so many cruisers to donate to my poor brethren. But I say: If this is done the other way round, you will decorate your life. – (Himm 03, p. 095)**

**06] Whoever praises poets, artists, comedians and makes eloquents vain wretches of earth, victors, generals, warriors of all kinds, how is this a great goal? He covers up the filth with all sorts of vain witness and thus honors the bride's stinking filth; but when he hears her voice only from afar, he flees like a madman! Be careful not to follow in his footsteps! - and if you make an eulogy, it will make me, the great artist of life and the general of infinity - and everlasting fame will make your share eternal. -**

**07] But who praises the dancers and the jugglers, verily, this is a prince of murderers, fornicators and suicides. Where, where the great fire-sea eternal vortex roars down with thunder-howls in the wrath-death eternal depths, I want to send such singers on new art expeditions soon, - for who praises the sin, is worse than a thousand perpetrators. But you are careful not to excuse the same. -**

**08] If you look at a tree, as it is full of flowers in spring, you say. If all this came to maturity, the tree would never endure such a burden! - So it is with all the good intentions of the world, from which only a few come to maturity, and the ripe ones are only wild berries! But if you want to save your blossom on the tree of your life, it must be pouring on it with the water of My love. -**

**09] If you see far-off things, a blue mountain will show you as a flat wall, but if you come near it, the flat wall will become vast expanses. So it's also with the spiritual things: where your eye sees one, I tell you, there are trillions. -**

**10] It follows the night of the morning - noon this - evening two - and the night of all three, for it is as long as morning, noon, evening. But if you are in the morning of your life, then do not ask for noon, evening, and night; for only in the morning does life come and closes and conquers the other three. - Beware that you will not be like the time of the world! (Himm 03, p. 096)**

**11] There is another seed in every plant, and in a thousand kinds of trees so many different fruits are ripening. Do you know the benefit of all? - Certainly not. - O see,**

so also the spirit lives in the people who are of a good will, - the species and species, even if they are different, makes no difference; the only question is, how far are they all there? - Therefore do not damn her, but get to know my ways.

**12a ] Be sparing in the house, but besides it full of generosity, your threshold will be spared by filthy beggars. -**

**12b ] Make your house to a hospital, so the doctor will come and go with you. -**

**12c ] When you wash yourselves, before, wash the hands before the face, so that it will not be soiled, and your ablution therefor useless. -**

**12d ] If you pray, do not pray for the cubit or for the hour, but in the heart of love full of love spiritual and true. -**

**12e ] The children blindly teach teachings, so you have brought them right way; but just do not forget the root of obedience that is My love. -**

**12f] Wherever you see sparkles, you should make fire-noise, so the flame will never reach the roof. -**

**12g ] Do not consider small things to be insignificant; a spark has often already destroyed large cities.**

**12h ] When the children laugh, you should cry; when they cry, their reason is to enjoy you. -<sup>xvii</sup>**

**12i ] In jest the pain lies buried, as in this joyous joy. -**

**12k ] It is better to suffer hunger than to die down with a full belly, amen, amen, amen<sup>xviii</sup> (Himm 03, p. 097)**

### Proverbs of the right way of life (02.01.1855)

01] To the dear young son, say that I let him know that he should consider the following proverbs of the true wisdom of life, quite happily, and often, his heart-bouts will soon leave him forever. - Yes, **he should learn by heart the following proverbs even by heart so that he always has them at hand**, when he needs them.

02] The proverbs are:

01] **My son, do not worry about anything; because where you make many things, you will not win much. If you cling tightly to it, you will not attain it, and though you mend here and there, you will not come out.**

02] Some people get angry and rush to wealth (material or scientific, that's the same) and only hinder themselves. On the other hand, **many do what is needed, who would need help and are weak and poor; but behold God in grace, and help him out of misery, and bring him in honor, that then many are astonished.**

03] **Everything comes from God, happiness and misfortune, life and death, poverty and wealth.** (Himm 03, p. 306)

04] **God gives goods to the pious, who remain there, and what He gives, that is what remains forever.**

05] **Many a man saves and saves and thereby becomes rich and thinks he has brought something before him and says: Now I want to have a good life and want to eat and drink of my goods! - but he does not know that his hour is so near, in which he dies and everything else that has worked nothing, must be left.**

06] **Stay in God's Word and practice it and persevere in your calling and do not let yourself be misled when you see the children of the world looking for all kinds of good.**

07] **Trust in God alone and stay with your estates; for it is an easy task for God to enrich a poor spiritually or materially.**

08] **God bless always the pious goods, and when the right time comes, they thrive.**

09] Do not say, what does it help me to do, and what do I have in the meantime? So do not say: I have enough - what can I miss?

10] **If you are well, remember that you may easily resent; and if you feel ill, remember that you can be well again, you will never become cocky and never faint-hearted. For the Lord can easily repay anyone, either already in this and certainly in the other life beyond the grave, as a man has earned himself here.**

11] **Does not a bad hour make one forget all the pleasures enjoyed? But every human being will become fully aware of the death of the body, just as he and why he lived in the world. Therefore praise neither you nor anyone else before the end; because only then does it become clear to everyone who he was and how he**

**used his time. - And his descendants will be able to deliver some of it either for praise or blame the world.**

(Himm 03, p. 307)

[03] Thinking over all these, but good and very wise sayings, My son, with a very zealous and always joyful heart, you will never again have to complain to any lasting tense hour. And **what you do good to someone in My name, I will replace you here and beyond a thousandfold.**

04] Behold, at times you have a faint penchant for an earthly fame, and that hang in yourself is your enemy and torments you sometimes. Leave that, because if I want it, I can make you famous overnight, so that all the world will talk about you. But what good would it do you if I did not enjoy it?

05] Therefore, **if you only practice yourself more and more in the love of Me, your eternally great and holy Father, by laboring with the love of one's neighbor according to your strength, and with joyful mind, I will give you everything else sooner than you expect it.**

06] But do not count yourself hourly, when it will come, but trust and be completely satisfied with it, that I always count on you and carry an uninterrupted care, then you will be cheerful and expect everything easily.

07] So, my dear son, to your full reassurance Amen. – (Himm 03, p. 308)

## Signs and Miracles

*Why Sign become visible for all before a great Judgement – ex. The angels and the animals of Noah's Ark*

**Miracle of God - from the "household of God" {14.08.1844}**

01] If it is always possible for Me, the Lord, to receive the greatest world-menagerie day by day, it will probably have been possible for Me to receive Noah's menagerie in the Ark for about half a year! That in the same time my pious angels performed the maintenance service for the pious Noah and for many other people makes no difference to the ordinary everyday life of my creatures; because that is always the same business of angels from me, and the visibility makes no difference.

02] **If men were pious at that time, as Noah was, they would see more and more times how many angels are fully active day and night to sustain My great worldly mien.**

[03] But if you want to say, "How then, in the days of Noah, could even the most evil people see how the angels led the animals and fed on their food in great measure?" (Himm 02, p. 286)

[04] Then I say: This is always done by My mercy before a common evil of the world, which is always prepared by the stupid people themselves, because of their great ignorance in all things of the world! In and before every calamity men are always reminded by extraordinary appearances to leave the place, and confidently go under My protection, where certainly no harm would befall them. (Himm 02, p. 287)

*Meteor in the Prussian Land – symbol of the future conflict between Russia and Prussia (Himm 02, p. 300-301)*

Meteor in the Prussian Land {20.12.1846}

[01] You want to know what this threefold sign is (On November 23, 1846, at 1 o'clock in the morning, a beautiful meteor was observed in the sky in Berlin, the sky was pure and bright, and the meteor, in the shape of a fiery one Schwerter, stood almost motionless for eight minutes, contracted into an angle and finally into a circle and disappeared.) This meant, first of all, the shape of a sword, then an angle, and finally a circle in which Then it is extinguished. - See, this sign in the sky is really a very telling one. But no one in the country understands this, since it came to pass. However, you will get to know it in three periods soon after.

[02] You will probably go to war under sword? - Yes, war - but what kind ?! - Under the angle you will mean a political, learned, well-measured Oppugnation (assault, combat)? - Yes, such - but what kind ?! - And under the circle you will mean a separation and inclusion from all sides? - Yes, a seclusion and closure from all sides - but what kind? (Himm 02, p. 301)

[03] I tell you: everything will turn out to be like cabbage and turnips: war with feathers, war with empty pockets, war with thieves and robbers, of which there are already only twenty-five thousand in B., who are merely stalking, stealing, Cheating, breaking in and robbing live. This is a blessing of communism! Then, really, war with the sword, war with need, war with fornication, war with the devil, war with yourself, war with morality, war with humanity, war with religion, war with worldly wisdom and even war with death!

[04] Then, when this true war is going to be fought, then you will take the angle

**measure and will measure everything critically and mathematically, what every man can have, eat and know what he is allowed to speak and what he is allowed to write. - That's the angle measure, which omits there always three quarters of the circle. - This will be the learned proposition, which will soon find a very vulgar opposition!**

**05] At last you will draw a circle and will be alone and will consider yourself as the most perfect. - That will be the circle!**

**06] But then I will secretly take away my liberty and put an end to such foolish circles - how? - I know that! - That will then be an end to a very stupid song of this generation.**

**07] But do not you see how the Nordic polar bear (Russia) sharpens its teeth on the ice? - The seal meat does not want to eat him anymore. He has been longing for the cattle and sheep of the South for a long time. - Soon he will have ground from the squeezing teeth of his Hintergebisses of all fangs. Then woe to the fat cattle and the fat sheep of the south! I tell you, your fat will clot on the ice shores of Siberia!**

**08] See, this is one who does not fear the goose quills and loathes this weapon. But a lot of gold and silver, a lot of riders and a lot of guns and cannons are his thing! - Woe, when he leaves his camp! I tell you, he will conquer by power and tyrannical magnanimity! - and soon, very soon, very soon, when the cattle and sheep of the South will not soon be transformed into lions, that is, in lions of wisdom and in lions of true inward power. (Himm 02, p. 302)**

**09] There you have your meteor! But do not think that all this has to happen because I have told you so. But it can happen, if these people do not change, but persist in their great folly! - And then I first say the relentless and unalterable Amen. (Himm 02. P. 303)**

## **UNIVERSAL SALVATION, DEATH - AFTERLIFE**

### ***The great plan of salvation***

**04] In the infinitely deep space of time and eternity, according to the numbers 3 and 7, in the most infinite number of numbers, spirits, similar to Me, were evoked by me into free existence. - An immense number has separated from Me by the misuse of their freedom; but also a myriad has united with me forever. - What should be with the separated countless? Should it perish forever, or should it be returned only to Me**

alone?

05] Behold, even for Me, the Almighty, and the most utterly wise Creator, that was not so small a question! For if I let them perish, death is also at home in Me. But if I lead them back, then the inviolable holiness of my most primitive order is endangered. - What was and is to be done here?

06] Behold, the solution of these great questions is now before your eyes, and many eternities will not cope with it!

07] But what did it consist of, does it still exist now and will it last forever? Love, as the sole life in God, had to separate as it were, to seize the separate number of spirits, to bind them with their power, and to make countless masses of all endless kinds according to the nature of the spirits they captured. (Himm 02, p. 135) 08] Now that the worlds were formed from the Urcentral Suns down, since also first each world-atom was calculated exactly to the thousandth part of a second, when it should be solved. And once the big bill was settled, only then did the organic creations on the world bodies begin through all stages in the highest, wisest, well-calculated order. And after that, finally, man came first, as the most perfect receptive organ of all the endless steps preceding him, and as the perfect reunification point of life once gone out of Me!

09] In order, however, that there would be no resistance in this reshaping of the old beings on the side of God against Himself, so to speak, through a My Incarnation, then build a new heaven and finally make everything new, like Him! (Himm 02, p. 136)

### *The price of eternal life before and after Lord's redemption*

03] Behold, my dear little daughter, **I am still the same most loving, good, holy, Heavenly Father as I was then, and now much more accessible than then. For now the gates of heaven are open all the time. But then they would be closed. And if someone did not find Me at that time through an extraordinary life of his own accord and through long, mighty self-denial, then for him the earth was a terribly hard ground full of death!**

04] **But now she has long been atoned for by my blood! How easy is it to come to Me!**

05] If you, my little daughter, only want it to be solid and like to love Me alone over everything, as I love you above all else, then I want to press you even three times

more deeply to My Father's heart than the two that you know from the first time of men ! (Himm 02, p. 22)

### ***Universal Salvation – Destruction impossible***

01] When you look with the spiritual eye at the greatness of the earth and your sun, you can get a good idea of how much I have to care for and constantly watch over love. For the wise preservation of the smallest, as well as of the greatest, depends on the mighty (divine) order, and the preservation of the whole of the preservation of even a single atom (everywhere)! Yes, I say to you, **if one were able to destroy even a monad, then all visible creation would soon be destroyed.**

02] However, that would only be possible for God - if He did not have love. But in the full possession of this love, I too can not and can not act against My actual divine order, except and without which nothing could ever have been created and could exist only for the trillionth part of a second. (Himm 01, p. 117-118)

10] But **if the potter does not get a pot, he knocks it. But I am the Creator and also know what I will do with the unruly vessels.** - Understand such! For I, the Lord, say it to you! (Himm 02, p. 238)

### ***Universal Salvation – God of the living. What death is for God. Punishment for the disobedient child***

04] But as I said before, I have been the life of myself from eternity, and I will be eternal. But how could something dead come out of life? If a thing is lifeless before your eyes, it is not lifeless before My eyes! **And even if you were killed in sin by sin, you did not become dead in My presence.** The first is possible, but the second is a complete impossibility.

05] But that this would be accurately understood as a prerequisite for the following discussion, it is necessary that ye may obtain a more detailed explanation of the death and about life itself.

06] **Everything that has come out of Me has come out alive. But since my life is in itself love and wisdom in the greatest order itself, so everything should continue in this order in which and from which it was forced to leave me.** For

what was not, could not come forth voluntarily, but had to be created by Me first and then emerge as a created being only through the power of my order out of me according to my will.

7] But when the beings have come out, they must also be equipped with the capacity to move freely in accordance with My order, just as the child immediately assumes a free movement with its limbs as soon as it has left the womb.

8] As long as the child is still weak and small, it is led by the strap. But once it has become strong, you let it run free. And when it has become stronger and stronger, you give it, through education, which expresses itself through all sorts of sanctioned laws, a direction that corresponds most to your own order. (Himm 01, p. 203)

9] But I set the case, it is a child so bad that it does not want to submit to your order and is constantly against it - what will you do then with the child? - I say: You will punish it, and the more it will do the more it contradicts your order. And if, on all your punishments, the child becomes dangerous in his freedom, instead of better and worse, and in the end even of your order, says, what will you do to the child then? - Will you not say yourself: "If I drive the child away from home, it will return in time, and at night, avenging itself in its malice, will light the house over my head. And there could be a bad ending to the whole story and my domestic order. Therefore, I do not want to drive the child from the house, but I want to bind his hands and feet,

10] Behold, what you would have done with your children, I have done the same with what has come out of Me. But ask yourself: Did you kill the child in your face because of it, if you only just limited it in the abused freedom? - Certainly not! - And how you have not killed the child, even though you are in and of itself and all evil, how much less I, the eternal, sole goodness of self, will kill something that has come out of Me! - Since I am alive, nothing dead from Me could emerge; and since I am very good and affectionate, nothing can be killed.

11] Now you will ask, what is afterwards "dead" and what is "death"? - I say: death in and of itself is only that which is deliberately deprived of the ability to move freely against My order in its evil order. And death itself is nothing but a persistence in everything that is contrary to My order. The consequence of such perseverance is then the necessary court, by which hands and feet are tied to an orderly being, and accordingly a chamber is prepared for the same, into which the unripe creature is imprisoned, until it, by repentance, becomes my order again returns voluntarily. (Himm 01, p. 204)

### ***Universal salvation: THE SPIRITUAL DEATH***

04] He should know: **for the living everything is alive and for the dead everything is dead. Whoever has My love (ie the pure, heavenly love for God and the neighbor), has Himself, the life of all life, in Himself. But he who does not have My love is equal to the matter that is dead from the death of the wrath of God; he is dead himself, and life passes him by in silence, as he himself is dumb for life.** [...]

06]Do not seek the light, which is dead, but love - so will light become to you in great abundance alive from me, the I am the love and the life itself from eternity to eternity. - Amen. - I, Jesus-Jehovah, Amen. . (Himm 01, p. 20)

### ***Universal Salvation: Death to the Lord means spiritual death***

12] But among the "deceased" are meant not only those who have departed from the world, but also those who are still alive in the world, but **who have died in their hearts and have no faith and no love, and are therefore truly dead.** (Himm 01)

06]Behold, **I am a lord of the living and the dead! And so the living always hears my father's voice, understands it and turns back to it. But even the dead I can make myself understandable as a gentleman with my thunderous voice of all-shattering power when it is time.** And I must obey the whole earth, the moon and all the stars of the sun and all the tumult of the world around them! (Himm 01, p. 272)

45] And that will be "my kingdom on earth," or I as the eternal king among my faithful followers, lovers, children, and true worshipers of My name in spirit and all truth. **And death will lose its rights, where the king of life will reign - that is, the death of the spirit, but not of the flesh. For this must be killed if the spirit is to come to life, since it is the original original sin of the immortal spirit, that is, an heir of Satan - but only to be sustained by my mercy for a short time!** (Himm 02, p. 200)

*Universal Salvation – Relationship between God’s love which is eternal and His judgements/ wrath which is transitory, Eternity is love itself. Father is eternal love and wisdom*

14] And I say to you, heaven and earth will pass away, but My words will last forever - and what is determined by them will endure beyond all creation! **For since My Word has gone out from My love, how should it pass away, as long as there is love that has let such words go out ?!**

15] But it is quite different with all that has been created out of My judgments, which have now come through love, but not out of love - and therefore are transitory like the judgments from which they came.

16] The court only lasts one time. Because time itself is just a court. But love is eternal. **For eternity is love itself, and in it everything is full of love.**

17] In time, the love works through the judgment and suds in it the wrath (-sifer) of God. In eternity, however, love is the victor over anger (zeal) and thus also over all judgment. And therefore **there is nothing but love and the infinite bliss corresponding to it.**

8] But if I say that these words are not directed out of My judgment but out of My love for you, then also think that they will protrude eternally beyond all temporal! So, as you can and want, do what you say as soon as possible! For it is the ever more you more and more blissful desire of your great, **holy Father, who in all things is eternal love and wisdom Himself.** (Himm 01, p. 228)

*Universal Salvation: About death, the suffering accompanying and those following eventually in the afterlife. Eternal death’s pains are life-saving*

01] The body's death is life's last distress and is, as it were, the attachment to the cross.

02] If it were not for the body's death, all life would be lost. But through the death of the body, life is collected and fixed, so that after the fall of the body, even in the worst case, it can exist as something.

03] The preceding fear associated with death is precisely the act of uniting life, which previously was too often dispersed into all the winds of the world.

04] **Therefore, it is done well, and the very necessary that the Secular must taste an often very bitter death. For if such did not happen out of my exceedingly**

great compassion, then they would be completely eternally destroyed.

05] And that such (worldly souls) come after a harsh earthly death in a highly unfree state, is also again only, so that their life in Leibestode (only) hard collected life will not evaporate again and finally be completely destroyed.

06] And so even the anguished and painful so-called eternal death is nothing but a life-saving set by My great mercy.

07] However, those people who have united their lives in their lives through self-denial, humility, and love for Me in Me, truly, they will not feel much of the death of the Death of the Body. - And if you will atomise earthly ship of life once on the dull world cliffs, then the wanderer will say painlessly and carelessly: "I am dry with my possessions!"

08] If you therefore strive to unite your life here in Me, then the death of the body will one day appear to you like a great rising sun to the nocturnal traveler on a sea-shore, which is full of cliffs and abysses.

09] Believe me, that it is so, no one will rob you of your inner peace!

10] That says the Lord of life and death! - Amen. Amen. Amen! (Himm 01, p. 336)

*Communication with spirits. The life sphere. Life ether. Sexual love. The old man with a great life sphere and sexual love – refraining and the occasion for spiritual rebirth. Spiritual rebirth, resurrection of the flesh and powers of a spiritually reborn (14] on). Natural clairvoyance, animals/ dogs clairvoyance ([17 – 18). Paranormal phenomena, afterlife communications. People lacking in spiritual knowledge should not perform spiritualistic experiments (27] – 47], 56]); in future, however the knowledgeable will do them and bring great physical and mental benefit to humanity (47] - 48]. People refusing Lord' New Word (New Revelation), preferring darkness and sin to light (49]. Prophecy of humanity not finding answer to their needs and their new spiritual seeking (51] – 52]). The truth in all things id the kingdom of God (55])*

#### Bridge between the world of the senses and spirits (24.02.1854)

('This proclamation came at a time when occultism, with its practices and experiences, both caused a sensation and raised questions, and the content of the proclamation shows that friends around Jakob Lorber were asking for answers to their questions and the Lord's explanatory answer This announcement was first published by Johannes Busch in Dresden.)

01] Whether the soul-force setting the material limbs into any motion in animal and human beings **in the well-constructed organism of the dead body produces all kinds of miraculous effects only through the will**, or if the life-loving soul transmits vital force particles through some suitable guiding medium into another apart from (outside) the human body, although it is actually dead, and operates there as if by itself, although in a somewhat clumsy manner - because such a gross material object is lacking in the capable organism, a well-organized body belongs to the various Living things has -, but this is basically almost one and the same and therefore of a purely mental effect there for a long time no speech.

02] Accordingly, **an object will be transferred more vigorously into a certain clumsy activity, the more vital human souls are, united by a chain, communicating to them the abundance of their life-force inherited from nature. But if the chain forms human souls who, because of their extravagant way of life, do not possess an abundance of psychic or magnetic life force, then in the object touched either no vital force or only a very weakly passed or overpowering life force is felt.** For this reason, children, whose souls - apart from their often very weak body - possess a large amount of superfluous vital fluid, often cause more of the astonishing, and often in the shortest possible time, as the body of the strongest men.

03] The cause of this phenomenon is quite simple: **In strong-bodied people, the so-called superfluous life-forces of the soul are used for the robustness of the body, for which reason the Herculeans in their intelligence sphere usually also break their heads at the crossroads, what they should do, while the weakest in the body People whose souls use their superfluous life force only for their spiritual power are mostly intelligent in one or the other sphere.** (Himm 03, p. 294)

04] That such people, especially of the female sex, and especially in adolescence, where the soul has not even begun to use too much the superfluous forces of life in the formation of their intelligence sphere, have always produced the most astonishing manifestations in the table retreat experiments to be explained will not be difficult to understand because of what has been said so far. And all the more so if one must logically assume that in every person an outflow, or rather an outpouring of his superfluous vitality, takes place every second. As a result, **an odic-magnetic sphere of life is formed even outside of man, without which no human being could draw his specifics from the surrounding air,**

05] Through this every external circle of spiritual life surrounding itself, humans, as well as animals, attract themselves externally - or repel themselves, depending on whether or not the vital effluent of one soul corresponds to another.

06] Sexual love usually depends on the quality of this life-ether, which, as

**shown, forms the outer life-sphere of a human being. Therefore, it happens more often and more easily that a man falls in love with a woman, and vice versa, because women are always given a larger and more powerful circle of external life than the man who more frequently uses his excess of life-affinity for his inner intelligent life-training** Therefore, outwardly only a poorly necessary and rarely a superfluous Lebensätherkreis can entertain.

**07] But if a woman is very highly educated and taught, then she will also be able to offer less attractive things, because her external circle of life will therefore become leaner, because her inner self must be used for her intelligent inner soul saturation.** (Himm 03, p. 295)

**08]** However, it is also to get a man with spiritual matters little or not write yourself a good outdoor life ether circle around itself and thus the female sex much more powerful for sexual love pulling itself as a spiritual man. And all of this is the effect of the abundance of life of a human soul, from which a stronger or weaker external ether life circle in humans, of course, without their special contribution, is formed.

**09] If, however, men who have done much for their inner intelligent soul-formation and thereby involuntarily set aside the robustness of their bodies, come to an advanced age, where they do nothing special for the further development of their soul for a certain comfort-love In this way, they again have a strong circle of external life, out of which they then have many abilities to influence the woman odpsychoelectromagnetically, and the woman can be brought into so-called magnetic sleep by the touch. But the man is surely aroused to sexual love and in the end over the ears in love,**

**10] If such a man were to retreat as far as possible in such a period, then such a powerfully inflated circle of external life would attract the soul very much, just as a well-fertilized soil would germinate to the future fruit of life, and the divine spark-Atma, spirit-would rest in the soul free in the soul and full of divine energy. And that would then be the rebirth in the spirit conditioned for the eternal life of man's soul. Man would thereby first become a perfect man, to whom all nature would be commanded and fully enjoyed in everything and everyone without any possible further damage to his whole being. But these people do not pay attention to this endless advantage of all life. They prefer to indulge in the fullness of their outdoor lifter, fizzle him in a certain way, (Himm 03, p. 296)**

**11] Then it would be shown why in man actually an external psycho-od-etheric circle of external life forms continuously. From this circle the soul takes its substantial soul-body-food. And if the body of the soul is fully developed and vital in the body of flesh, then only further life training is transferred to the spirit. For in the great creation of God there is nowhere a leap, but always successively (gradually, step by step) one witnesses the other, and one comes out of**

the other.

12] Man begins to grow from the seed germ in the womb and grow. If all conditions are fulfilled after the proper period has passed, the person who has become man will be freed from the bonds of his narrow world of becoming and will be born into the great external world. At the moment all previous living conditions are changing too. Man begins to take food from the outside world, and doubly: for the growth and prosperity of the body and its necessary natural life through the stomach - and for the growth and prosperity of the soul through all those in the body Sensory organs that take their pleasing food from the od-psycho-ethereal outer life circle.

13] In the beginning, of course, most of it is used for the flourishing of the body and its natural life, which primarily has its od-electromagnetic seat in the heart of the flesh, and continues as long as the small or-electromagnetic life battery has just and sufficient nutrition. Once the body has been trained, only then does the soul become more liberal and uses the circle of external lifters for its own free education.

14] If the soul does not go over into a certain indolent pleasure in pleasure, but works actively on its inner education, it enlivens the germ of the atma, and then it grows quickly, finally it is born into the soul itself and then takes in the whole soul get up and become one with her. The so-defeated and deified soul then acts on the body, refines its etheric parts of life and makes them theirs, which then is a true resurrection of the flesh.

15] Such a body, which is completely immortal with the soul, except for its most superficial parts of matter, then also thwarts and deifies the circle of life-ethers that surrounds each human being from outside, which then becomes an intelligent life and, like the threads of a spider, after in all directions as intellectually alive. (Himm 03, p. 297)

16] Through this circle of life, the soul can extend to the farthest distances in a certain way intellectually and feel everything, hear and even see what even the farthest creation spaces have concealed for them front.

17] People who still lead a very simple nature life and in which the discussed outer life circle has been extended for quite natural reasons feel the approach of some enemy at many miles distance, as well as an approaching storm, and can determine from the experience day and hour when he will arrive. So also animals, especially dogs, have an extraordinarily strong sensitivity in their organs of smell, whereby they recognize the outer circle of their Lord's destiny for many hours as that of their Lord, proceeding after the principal course of it, and finding their master quite sure.

18] The Scottish dogs have the strongest sensitivity and are therefore best used as

human rescuers. One could also use such dogs to announce whether their deceased sire is real or only dead. If such a dog runs after the dead man to the grave, the soul of the Lord is not yet completely out of the body and the deceased can be considered as seemingly dead. But if such a dog is no longer caring for his master, he is really dead.

19] So, if from this brief account of life-force relations we have received only some idea of the causes of the change of life, then surely there will no longer be any particular difficulties in comprehending, in which some for the inexperienced and ignorant man in the **transcendental Sphere of the united raw natural and more mature life forces** **spooky-ghostly appearances and occurrences have their reason.**

20] As was already touched upon in the beginning, the so-called back of the table can and will be accomplished in the same infallible manner only by the united force of several persons with a strong strength of the outer life force - who communicate such power to any object - as the manifold proven effect of the of a Leyden battery accumulated electrical funklein, which jump out of the simple conductor near ineffective. But the **well-known electric fluid is still a very crude force of nature, albeit superior to the transcendental sphere; whereas the od-pschoelectromagnetic external life force is a further purified and therefore already provided with one of its self-conscious intelligence.** (Himm 03, p. 298)

21] However, the intelligent sphere of the outer life force, which is concentrated in an object by a human chain, naturally exponentiates if one or more people are in the chain whose outer sphere of life is very strong and intense for the reasons already announced.

22] If one were to be born again in the spirit of the born-again, intelligent phenomena, such as the so-called table-knocking or table-writing, would appear in a most wonderfully shining manner, because the outer-life radii, which extend through endlessly far-reaching senses, can be found everywhere - and time away can catch up quickly inquiries and they at the moment of a given question in the required and prepared the way prepared to the questioners.

23] It can not be denied that in such a circumstance more or less reliable inquiries can be obtained from the real world of spirits. If, however, they deserve a full faith, they must at least go out spiritually, at least half of those born again, from the unified power of outer life. For even the strongest psychoelectromagnetic external force of life, if it is not cleansed and thwarted by the Atma, is far from having the ability to spy on something in the most subtle, pure spirit-spheres of life, and to disclose the feeling to the questioning person in accordance with the truth. Either there is no answer - or an answer at most from the still very material nature-spirits-sphere, which today and tomorrow may be different,

**24] Even if such highly natural people, even if and when, from the realm of coarse matter, often bring about surprising discoveries, they would nevertheless have no faith in relation to the spirit world, because their outer-life-sense as itself is more material than spiritual which can feel and look at rough matter which is equal to it, but not also the innermost, purely spiritual element of the pure spirit-life-sphere.** (Himm 03, p. 299)

**25] Such an undertaking, accomplished in the spirit of at least almost completely born again, can of course yield entirely pure and credible results in the purely spiritual sphere. But that the beings already living in the pure spirit world - as angels and demons - could be quoted and made to speak, is completely wrong and can not and must not take place by virtue of the immutable divine order.**

**26] This explains the seemingly odd appearance of table-back, writing and knocking at this time, as it is and is. But every other explanation moves on a hollow basis, and it is often not a true word for it. Kerner and Ennemoser, however, came closest to the truth.**

**27] Now the question arises whether it is advisable to carry out the experiments with the so-called table-back, table-writing or knocking, and whether mankind gains something for their spiritual education.**

**28] Then serve the following, if somewhat stretched answer.**

**29] Astronomy is certainly a very praiseworthy science viewed from the right point of view and operates and benefits all people, albeit most. have no knowledge of it. Because any calendar manages to create just about every ordinary person and takes from it what he needs for himself. But when there is a lunar or eclipse of the sun, or whatever course some comet takes, or how far a planet is from the earth, and how big it is, how many moons it has, and hundreds of deeper calculations, humanity goes little or nothing on. People hear about it or read such calculations and believe such information without hesitation to the expert astronomers, because they know that the calculations have always come close to the point and right - except for the weather ads, but that is why they are not at all believed by the more educated folk class.** (Transcript 1854!)

**30] But what should ultimately become of the people and of the dear earth, if all humans shifted on the astronomy, plow and spade left and would like to concern itself exclusively only with the heavy calculations in the higher astronomy? –**  
**(Himm 03, p. 300)**

**31] Everyone here sees at first glance that the faith of millions of a single skilled astronomer skilled in his field is worth a million more than that every human being is a fully trained astronomer himself. In the end, pure science would inevitably be harmed, because one would surely have to assume that in time the many astronomers could quarrel with each other, which would certainly do far**

more harm than good to high science , And that is about the same with the present experiments.

32]These should only be carried out by people who are well-suited and well-verses in the transcendental dynamic, and laymen of a better kind would at most be admitted as witnesses. For such experiments also perform those people who are laymen in every deeper (deeper) sphere of science, so that nothing fruitful for the true benefit of humanity can ever emerge from it; because a donkey brings only a donkey and the monkey a monkey to the world.

33]If with these experiments the Kundigen come also behind large, previously barely anticipated deep spiritual truths, from which the blind world could draw much light, then these truths are laughed out at once and for zero and by the army of the experimenters totally ignorant in every higher scientific sphere void because they could not convince themselves in the same experimentation. And so the good cause is then sullied in its creation to the tastiest and then very difficult to raise more to its dignified purity.

34] Therefore, in such deep things, universality is never as desirable as some people think.

35]The ancient Romans, though heathens, had a good saying in this regard, saying: "Quod licet bovi, non licet bovi" ("What is allowed to Jupiter is far from permitted to the ox" or freely translated: "Cobbler remain your last! "), and that should also be accepted for the people. **Everyone should be proficient in his sphere; What he is, that he should be whole, that he justifies the faith which is given to him.**

36]Thus one man becomes the indispensable need of the other, and thereby there would be a luminosity and counterlighting among men. But in a sphere of transcendental inner knowledge that is very heavy or almost incomprehensible to uneducated public opinion, all shoe-loosers experiment with the odpsycho-electro-magnetic vital-force utterances, and then draw some ridiculously stupid judgment with the abundance of their ignorance of the matter itself and to draw conclusions from this, the good cause, no matter how significant it may be in itself, must seem to lose tremendously, and in the end to become utterly ridiculous, especially if it is even tainted by the daydreamers who are being taught in their mindless and all truths Quod-libet-scriptures (what-ponders-writings), (Himm 03, p. 301)

37] The question of whether the experiments in question can benefit the world can only be answered in the negative with a "no" because, before they are properly illuminated by saviors, they are sometimes drawn into the ridiculous and vain by the ignorance of the pledge and partly by stupidity in the end even be demonized.

38] Thousands of the so-called prophetic tables have even been ordered for men by

the trade, and anyone who can afford thirty guilders buys one, then makes experiments and asks the table questions about him at least well-known things and things ,

39]If the questioner is an eskamotorisch clever (pocketplayer) person, so unnoticed he directs the table so that the same by means of the pins located in the foot on the underlying sheet of paper, of course, in a somewhat clumsy way, must write the same answer, which is the Tischchenmagnetiseur thought. And now, as usual, two magnetizers have laid their hands on the table, so usually **the stronger one guides it, and the table then writes what the stronger magnetizer wants.** If a third party asks for something hidden, for which the stronger magnetizer does not have any idea of the truth, then certainly no or very stupid answer, far removed from the truth, will necessarily emerge,

40] **Likewise, it is foolish to turn children into experimentants. Although here the experiment will take on a completely different character, it will still be of no use. For if the children also set the table in motion by the actual Od-Psycho-Dynamis, who can then perform and explain the strange appearance sufficiently?** Certainly not the experimenting children and the watching ones either. And the observers and experimentants stand there then like the tired ox on the mountain and leave in the end even more dissatisfied the experiment than that, which by a quite smart eskamoteur (pocket player, magician, d.Hg.) in one evening with the full cup of wine so right have been well-paginated. (Himm 03, p. 302)

[41] In the serious sciences, however, those who are knowledgeable will know what they are at, even in the case of an adept eskamoteur. They laugh and enjoy the success of the seemingly harmless fraud. The greater number of laymen, however, consider the eskamoteur to be a magician, or at least a man who, with secret powers in his league, performs his experiments by the most incredible speed.

42]**But what do both parts gain from this? Nothing! For the scholar well knows that all this can be accomplished in a quite natural way, but the actual how remains more or less a mystery to him. The layman, however, does not see the forest for the trees anyway, and holds in the night of his intelligence a tree-trunk either for a ghost or for a bear. And so, in the end, both the scholar and the layman admired the eskamoteur, though for different reasons, but none of them learned anything from him.**

43]And so it is with our present table experiments. If they are performed by clever eskamotor-minded people, they amuse the spectators as long as the eskamoteur has not shot **a tablet-prophetic goat.** However, if the above experiments are performed by children with a strong psychic external force, or by other people who have a strong external sensorium, then despite the successful experiment in the end, no expert human being, who is the true cause of miraculous success in a

**right light understand. And then the scholar and the layman withdraw with the same profit from the successful experiment, as both have learned little or nothing from it.**

44] At the end, the layman asks the scholar. Well, what do you say to that? The scholar shrugs his shoulders and, if he is clever, says nothing at all, because, as it were, he can say nothing. **The layman, however, considers the scholar, in this case at least, to be stupid, and in the end even more clever than the scholar who gave him no answer, and in his simplicity believes that he understands the matter if he succeeds in the success of the experiment** Attributes influx of invisible demons. (Himm 03, p. 303)

45] I think that from what has been said so far, anyone who has read this with just a little more attention than, say, an old novel by Prince Piripinker, might be able to grasp with his hands that in this serious matter **the general experimentation is quite bad must be accompanied, both for the body in some, as close to all for soul and spirit.**

46] **For what man does not understand, let him rest, at least until he has gained sufficient knowledge in the matter.** Otherwise it must necessarily be as if a farmer were going to a pharmacy and assuming to mix medicine for the ill customer according to a prescription in abbreviated, often barely legible Latin, which would certainly be difficult. However, the benefit that such a remedy combined from the next-best bottles with a medicine vial would have for the patient can be easily understood.

47] But as only the well-informed pharmacist understands what, according to the present prescription, the patient is to be prepared for a remedy, so in this very important matter, by the bottom of the reason, **a bridge is now to be established between the world of the senses and spirits It is impossible for any layman to come up with a mere silly miracle-seeking curiosity to carry out experiments, for which the basic elements are even more alien to him than to an astronomer a comet, which first becomes visible after about a thousand years of this earth.**

48] **But those who are knowledgeable and earnestly animated by the best willful, truthful and light-willed will therefore carry out the experiments with all diligence and not rest until not only the forecourt, but also the whole temple of light has opened to them, at a future experimentation every time to be able to count on sure results and on the fullness of truth - for the good of humanity; In that way they will give an unpredictable benefit both mentally and physically to all the world.**

49] For in the matter which seems dead, there are still quite wonderful powers, for the knowledge of which the world can only come by this way, and on no other.

But good serious! - What good is all this My dictation and writing? Will people follow it? Oh, certainly not; for where one wants the night in a room, one closes the windows and the sun rays may fall as mightily on the house outer walls and on the shutters shut tightly, then it will remain dark in the chamber nevertheless, and the rats and mice can keep their meal in it. If people are only concerned with snacking and gnawing at night, then they are perfectly right to keep the true daylight from the rooms; for in the night of the soul one more easily and with a much calmer conscience commits one deadly sin for the other than on a bright day in the face of men. (Himm 03, p. 304)

51] But what does all the world pope in the end? People are multiplying themselves and a thousand new needs with them. Question: Will it be possible to find the appropriate means in the pitch-black rooms and calculate them for further use? I think that this should be very difficult.

52] Therefore, when such phenomena arise from the sphere of life-force among men, illuminate them in the well-brightened rooms with the right understanding light, and diligently search for their true basis, soon great blessing will be forthcoming for all men of this earth, But the pearls are not supposed to be thrown to the grubby beasts by certain dirty animals.

53] But those who do research, search with spirit and rest and do not return to their kote, but stay with the spirit and have the right courage. If that is lacking, stay in its world puddle and bathe in it for its pleasure; but according to that which is of the Spirit, he does not reach!

54] For the spiritual wants to be treated differently from a field on which all sorts of weed grows for the worms. Once you have put your hand to the plow and always turn backwards instead of forwards, where the plow goes, your eyes are fixed, which says the gospel is not sent to the kingdom of God.

55] But the truth in all things is the true kingdom of God, which makes the spirit of man free. Therefore one should seek this kingdom above all else seriously; but whoever escapes, in the end, will only have to ascribe himself if he becomes a prey to eternal death.

56] Therefore, no one rejects whatever appearance of life-force, but let himself be instructed by experts, otherwise he is an enemy of the life of his own soul, without knowing that and how he is such. But as I said, whoever is not himself an element of the light, do not attack the light, otherwise he will burn himself mightily. (Himm 03, p. 305)

57] I think that from what is said, a very spiritual person will find his way easily; but a stupid one should also leave this unread unread, because he does not get a hair or better. The cobbler sticks to his groin and the farmer to the plow and does not want to

be a calendar maker. - -

58] This few the wise. (Himm 03, p. 306)

### *The fate of the Unredeemable {12.01.1842}*

01] What will happen to the damned after the restoration of all things is not allowed to be known to anyone. No angel, even the highest spirit created for the light, knows this. Only the Deity of the Eternal Father in Your Holiness sees the destinies of all creatures through all the eternities of the eternities - each according to the holy will of God in this over-mysterious thing Enlightened only in future times. (Himm 02, p. 018)

### *The Materialist. Destruction of materialists After death? Lukewarmness<sup>ix</sup>*

01] (Jesus :) "Yes, yes, I know well what you miss. But remember such cases for such cases: Where you can not change anything according to the free will and knowledge freedom of each man, since you spare for all future every effort and work! Because you will never bring to life a tree trunk rotten from the center, even if you want to water it so diligently every day.

02] Therefore, do not bother yourself with the speech which comes out of the mouth of unclean, pure-minded human spirits. Let them draw from the treasure of their sophistication, which is of the world and belongs to the world! Let them talk and let them practice their highly prized money virtues! Let such worldly ways speak black and white, let them even my old and every new word be a most ridiculous folly! For behold, we must give them this truly miserable, short bliss for their virtues of money, since they decide everything in the world with this life that is their only rightful life anyway!

03] **Behold, such the purest materialists are always the most lukewarm spiritual men! Yes, they are as lazy as the matter they are attached to - and therefore they can not rise above the dead nature of their and every other matter.**

04] But when the matter is something solid and alone Begreifliches for it, so do you mind goes completely into this over, all over can be the matter and think as long as glows in him a spark of life, all from the same. And for him, therefore, all spiritual things are nothing but a most ridiculous folly. (Himm 02, p. 097)

05] And **the Spirit but lies entirely in his matter**, it happens because even that he speaks from his matter sometimes funny and seemingly perceptive which speech is then a full sophistication. - But only now comes the big but! Now you should hear something new!

06] **But if such matter has consumed matter in its spirit, like a burning wick the**

**oil in the lamp (on which occasion then the dull flame goes out) - then for all eternal times of times its spirit will be extinguished. For behold, these are just those human larvae, which are neither cold nor warm: but lukewarm - that is, they are neither evil nor good, but dead as the matter itself. Therefore, they are also spewed out of My mouth - or in other words : they stop being forever after this life. For an invigorating punishment they are as little capable as a dead stone. Therefore, they are also unseen.**

07] But where life is no longer conceivable, what shall a reward pass over, which in and of itself is only the most authentic eternal life ?! Therefore it is said that **it is easier for a camel to go through the eye of a needle than for a spirit-dead rich to live!** Truly, I say to you: **If the rich man will not do as I have advised one day to the rich young man, he will not override life.**

08] But who says there: "I save for my children, to be able to supply them one day and to make independent" - we do not want to begrudge his joy and **want to leave him undisturbed to prepare the eternal grave for his children**. - **Do you think I care about such people?** - I tell you: **A rotten apple is higher in Me than such people!**

09] Therefore, you do not need to offend, nor worry, but to gladly treat you with this short bliss, as I do. For if they despise the old gospel and call Myself a "poor swallower," surely they will not do anything else before you, since you only testify of Me, of Me, the despised and mocked, of Me, the crucified one.

10] But I say to you, **if your word had the applause of the world, it would not be from Me! The contempt of the world is always the greatest testimony of what comes from Me.** (Himm 02, p. 098)

11] So whoever reviles and flees you, reviles and flees Me! Because what comes from you, that comes from me. - So be happy! - Amen. (Himm 02, p. 099)

### ***Like love, so the reward. Worldliness. Lukewarmness***

#### **Like love, so the reward {07.04.1843}**

01] Write a good word for everyone! Whoever observes it will receive a "good part," which will not be taken from him! -The little word, **Luke10: 40-42**, however, reads:

02] "**Martha, however, was very worried about Me because she also came to Me and said: "Lord, do you not ask that my sister let me serve alone? Tell her that she is also attacking something!"** - but I answered and said to her:

03] "**Martha, Martha, you have much anxiety and trouble! One thing is necessary! Mary has chosen the good part, which should not be taken from her!** «

04] If, however, I said this to Martha, who nevertheless served Me, in regard to

Mary, who had chosen the "good part," then what shall I say to those in whom a "Mary" is not just the slightest trace, but the one even with the "Martha" are not to be compared in the least by serving not me, but only the world, and diligently throughout the day, and not take so much time from world thoughts and world babblers that they are in the day just half an hour, taken together, want to talk to me; and if they already think of Me, they are only thinking as if they were living in a winter ten or twenty years ago.

05] What, then, should I say to those to whom a stocking in the daytime is much more able to think, talk and act than my fatherly love taken together in a month, and in some cases in a year ?! What about those who measure the whole day, counting and calculating how long a shred and in how many folds and stitches the other should be laid? So what shall I say-not to Mary, but only to Martha, who is very busy for me, to those who do not seldom work for their bodies until the very last night, and who are most anxious to spare no trouble and anxiety; But when they are supposed to hear something from Me, as soon as they overcome sleep ?!

06] What else am I to say to those who may spend days contemplating with them, when they have seen some foolish, vain world-sweep across the street? and if they are reminded of such senses, they get up angrily and turn their backs on the admonisher! (Himm 02, p. 183)

07] But here I am speaking only of those who are yet to be talked about; because I do not speak of the even worse world people. For these are they who always go after the course of the world, and after **the prince of the world, who dwells in the air, and reigns in it, that is, (according to the Spirit) who especially in this time has his work with them Children of unbelief, among whom they all walk in the lusts of their flesh and their worldly reason, and therefore from the birth are children of eternal wrath.**

08] I do not speak to them, but to those who still count among My children, but do not put Me, the Holy Father, in their hearts, in their hearts and minds, in their hearts, in their hearts and minds, above all in their petty world affairs an old, worn dress. - I ask: What should I say to them? - Yes, I say, there will not be much more to say!

09] In order to be able to say something, if not like Martha, I still say: **Like work, so the reward! Like love, so its price!**

10] Who sacrifices more to the body than to Me, who is to demand salary from his body, when he becomes dust and ashes! - Whom the love and the applause of the

world looks at so much more than I - well, I am also right - he is content with it at least. But he can also be fully assured that I will never interfere with him!

11] Like the works, so will life! - He who has such great joy at death that he does not fear it, if he rummages in it day by day, at least do what pleases him! In the end he should also find comfort in his joy according to his nature! But I'll be pretty far away!

12] I do not need to say more! But soon there will come a time when such industrious servants of the world of both sexes will still be thoroughly informed on this very question what a "good reward" they have acquired with their work! - I am not saying more! (Himm 02, p. 184)

13] Blessed is he who will heed these words alive. **For the lukewarm, however, his close fate of being spit out of my mouth is already reserved for ever.** Amen. - That's what the holy, forgotten father says. Amen. (Himm 02, p. 185)

*Afterlife of the one dominated by self-love. **It is the seventh time when people are living on this earth?? (reincarnation or rather 7 distinct periods...??)***

03] Therefore, anyone who takes up actively the light that is in My teaching from Me, also receives the love or the life of the Father. Having received these, he has also awokened the divine spirit to eternal life - all the effect of true love and true light!

04] **But besides the only true light that springs from true love, especially on your material earth, there are an infinite number of kinds of love and light which, though producing products; but these products are just as transitory as these kinds of love and light and always leave more or less evil consequences. It is especially frequent when it degenerates into selfishness and self-love, and its imaginary light becomes spiritually the heaviest and darkest darkness, and such people descend beneath the animal kingdom, not seldom to find some animals more wise than themselves ,** (Himm 02, p. 445)

08] **It's the seventh time people live on this earth right now, and they're doing better the seventh time. But they will have to go through some more cosmic bodies with a slight bodily cover, until they are taken up in a purely spiritual sphere, which you can call the "lower paradise", from which there are still many steps to the inner, true kingdom of heaven to whom the love of the Father, the light of the Son, and the power of the Eternal Spirit reigns, animating every**

**spirit as an angel through and through.**

09]Therefore, consider this My words well! **Recognize and love Me as God, the Lord, over everything by possibly loving your neighbor even more than yourself - then you already have the true love as the true life and the true light as the eternal truth for time and eternity in you and in the spirit already here - where I am! Because so I stay with you until the end of the world!**

10] That I say to you, whom you may well know from His language and your senses! Amen. (Himm 02, p. 446)

***The only things remaining are the pure love for the Lord and derived actions. Necessity of purifying the heart from all the other love and from various psychic vermin (worldly desires and worries)***

03] Behold, everything in the world perishes, only one remains, and that is the pure love for Me and every action of it!

04] So you will have this love, then only I will recognize you and bless completely! But if you want to overcome this love, you must first make your heart pure of all the other love that created all sorts of small and utterly unnecessary pleasures for you! (Himm 02, p. 251)

05] Behold, from what the heart is filled, of it the mouth always goes over, and the birds are recognized by their song. Therefore, listen to yourself for a whole day, what comes out of your mouth, and you will easily and clearly see how much of the most worthless stuff your youthful heart is full of! - And as long as the heart of such a witness is not purified, there can be no question of a pure love for Me!

06] Behold, you are still an unclean soul and want to have a clean bed for sleeping; and you would be very disgusted if you had to lie down in a garbage chest instead of a clean bed. - How much more must it disgust me then, the most holy and ever purest, so I would have to take my flat in an impure heart!

07]But I do not want to tell you that, as if your heart is an apartment of dragons, snakes and vipers; Oh no, you are far from that! - But look, lice, fleas and bugs under the sweeping are just not attractive!

08] **People are now full of "lice, fleas, and bugs" in their hearts, and on top of that they find such blessings very praiseworthy.** - But I'm not at all that view! Because I was never a friend of such vermin.

09] But you will ask, "Yes, what are the" lice, fleas and bugs of the heart? "- Just listen to me! I'll call it closer to you soon!

10]**The "lice" are all silly, stupid thoughts, of which the head is full! - From the**

**head, these lice like to go into the robe and are more annoying than the head. - Stupid thoughts often rise from the head to the heart and become embarrassing world-desires! - See, these are the "lice" of the heart!**

**11] When it gets warm and the rooms are dirty, the fleas are born. And so it is (mentally) in humans! If he warms his heart, which is filled with impure desires, with these desires, all sorts of trivial and often dirty worries arise, which itch and sting the heart and laboriously bounce back and forth and up and down. - See, these are the "fleas" in the heart. (Himm 02, p. 252)**

**12] And then what are the "bugs"? - See, where a house is not carefully cleaned, the bugs emerge from the filthy rooms of the chambers and nest in all the fissures and disturb the sleepers by their stinging and by their stench! - It is the same in the heart of man, when he is enlivened by all sorts of thoughts, desires and worries to so many intentions and deeds! These too stink and give the heart no peace. And such intentions and volitional moods are then the "bugs" of the heart!**

**13] This is all in your heart! - Therefore I say to you this day on this day, that you should be very attentive to yourself - and you should get to know your own heart from your mouth, and therefore purify it carefully from all such a witness, so that I can then move into it!**

**14] Going away with all this - so I will come to you and take up residence in your heart! - That is what I say and advise you, your most loving, holy Father, so that you should become a very pure and loving daughter to Me forever. Amen. (Himm 02, p. 253)**

***The Lord's comfort for the ones grieving the loss of a dear one. The fate of the good ones vs that of the sinners (p. 126), suggestion of reincarnation (p. 126 [10]). Nothing will be lost forever***

**01] All human beings are not created for this world, but for the otherworldly Great Fatherhouse - either one way or the other! Like her life in the world, after that her state is in that eternal, great home!**

**02] Whom I test - and truly, I do not do this in vain! - I also want to do that and make it something; because he is already in my school. But a student has to put up with the exam if he wants to become something.**

**03] In Me, no one is rejected in the exam, but everyone can exist, either here or certainly in the afterlife.**

**04] But anyone who escapes My gentle trials and makes a terrible runaway will**

**then be tested by the world and by Satan if he is capable of wickedness.**

**05] I take everyone to my school every hour. But whoever no longer wants to become a swineherd, a donkey-driver or an ox-feeder and finds his salvation in the month of infirmity, will never be disturbed either in office or in his pleasure!**

**06] But you - hear and understand it - be on My "university"! (Hochschule der Gotteskindschaft) I want to make a lot of you! Therefore, even some (special) exams at this university do not have to alienate you.**

**07] I have taken the lepers (for whom you have asked for help) (see Jl.him1.273 ff) to Me and have awakened them to life by taking from them the impure burden of the stinking body. - Would you like to bring her back to death !?**

**08] Why are you grieving when I took your sister to Me? Did she meet something bad? - Oh, you little believers! Do you think the loss of your sister is depressing your heart? - Oh no, I say, your weak faith is still your greatest misery!**

**09] For whoever believes and loves in spirit and in truth, will always be full of joy and gratitude in the heart, since he will indeed see in the brightest light that I, his eternal, holy, most loving father, certainly only ever do the best! (Himm 01, p. 345)**

**10] O children, acknowledge, but recognize once, that I, your most loving Father, increase and multiply your life in every test of your life by a thousandfold!**

**11] Thank Me with a joyful heart that I have freely given your sister eternal life immediately in the realm of the children, and from there make a bright path into the great sanctuary of My eternal fatherly love!**

**12] Truly, it is! Who can still mourn if he loves Me and sticks to My name !?**

**13] So be happy and full of good cheer! Because your sister is already overflowing in my lap! But here (in the earthly world) she would have been eternally lost in five months together with the man! Why and why - will not escape you with time!**

**14] But now everything is fine and will stay forever good! Therefore exult and praise my name at all times! (Himm 01, p. 346)**

## Mourning for the dead {08.12.1841, morning}

00] *O Abba Emanuel! Sincerely send from your dearest heart through your servant a fatherly comforting word to our brother Carl, whose soul is saddened by the sad state in which his foolish ohm is! - Your most holy will Amen! -*

01] Yes, so it is with many people now, as it was already with rare exceptions from Adam's time, that **comforting consolations were preferable to a mild pain awakening the inner life.** And so it is still in a moderate state with you, dear CL, but behold, since I have already been approached for you by you, as from your brother AHW for a consolation, so I will give you a true one and at the same time show you the always right way to it, on which you will not easily lose it. And should you do such things too, for you will find it easy to find them again. - But with the consolation **I do not want to give you a sleeping potion, but a wakening potion, yes, a true wake-up drink to eternal life!**

02] And then hear and hear with the heart what I, your most loving father, will now say to you: Behold, if you seek comfort, then, as always, come with love and trust to Me, your holy good father, yes, come to Me, your Jesus, and you will always find perfect comforting rest for your easily passable heart.

03] That this happened to your Ohm and that you are therefore full of anxious sadness in your heart, see and recognize it within you, such is My Will and My Order. For as I have certainly intended the passing of time and then the time of the birth of a child from the mother's womb, so no less surely have I foreseen the time in which the living spirit should be taken from the body of death and completely released.

04] If you now know that all this comes from me and can not come from anywhere else except from me - how can you be loyal in your heart and humble in your soul, so you Me, yours and certainly your happy Ohms most loving , holy, very best father know? - Do you believe that the one to whom your heart laments suffers some burning pain - or is he dead? O believe it faithfully in the heart of Me, the most loving Holy Father has no joy in the pain of the children - and the dead come but no living word, as infinitely difficult for the dead, because only the word already given to them, which directs them , But I tell you now, in a living word, that your ohm is now happier countless times than you and all your brothers who are still dead on earth! (Himm 03, p. 125)

05] Behold, therefore thou shalt not mourn in thy heart, that I may take thy ohm to myself. - Or should I let him dying with the dead body forever on earth like a Cahin? Or do you want to hear the curse from My mouth for you, that you live forever on earth to die ?! -

06] Believe it only very firmly and undoubtedly, **who is visited in the way of your**

ohms last of me last, who has been visited by a living fire of love, therefore also in the past of the old kind of death the divine prank or the divine death was named. Yes, it is, too, because the departing person does not suffer the most painful pain here and suddenly awakens completely from this earth dream life into the brightest life of the spirit.

07] But one should be considered in this type facing downgrading: that because there are also adjacent to this type, a Afterart which is caused physically by the foolish pleasure of all sorts of goodies and the indulgence in booze and whores. In this way, however, I behave as with suicide; For all the sinner, the tasty, the drunkard, and the fornicator are self-abolishing and are themselves guilty of death. I have nothing to do with them, for they have fattened their own death, so that they should then quickly and vigorously receive them into their arms in guilty thanksgiving!

08] And so then the reward of the work is also appropriate. But this species is not a divine prank to life, but a deadly death, and is often extremely torturous and painful even to the grave with the fullest grant of death itself and all the fleeting external things.

09] But, since I called you a happy one in this speech to your ohm, so you will not refer to the bad thing about your ohm ?! -

10] But I say to you: do not worry at all and rejoice in Me, whether your ohm will return again in the house of death, or whether he will completely remain with Me, since he will never need, in a madhouse often small-minded enough Residence; for I - hear it well and understand it in you - I, I, your Almighty, most loving Father, I, your beloved Jesus, so it wants; and how I want it, surely it will be best? Do not you believe it with your heart in Me? Oh believe it, because it is true! – (Himm 03, p. 126)

11] But that you, like other people, feel a pain for the near-departed close relatives, also such is established in the order. But there would be a joyful pain better than an ungrateful grief; for the grief of sorrow almost resembles that envy of the just children of the father, for which he gladly prepared a great banquet of joy for the lost sons who had returned home to Him! - Do you understand this well ?! -

12] The most people sadness to the departed but is mostly a Custom sadness, so they then also the most part faithful to which her heart had already accustomed most of all from his youth. But **every old habit is painful for the one who has to leave it; how should it not be that of the heart?**

13] Nevertheless, grief is no virtue and dwells more closely on self-love than on Me. For if she were a virtue, men would have to mourn the same for every departed brother and every departed sister, since I am all one and the same

**father.** So it is not, and that is why the relatives around the relatives feel more of a mourning rather than a virtue mourning.

14] But I say that no one misses whoever mourns, but whoever has recognized Me rightly in his heart will never be more faithful. **And so you also recognize Me, your Almighty most loving Father, Me, your Jesus in the heart, so you have found the safest consolation full of eternal life in you for all eternity Amen.** Consider whence this word, and you shall be joyful in the heart Amen. -

15] **Everything that comes out of existence, always returns to a more perfect life back, up to man, and from there back to me myself back. And so nothing will be lost forever, not even your quietest thoughts.**

(, Household of God 'Volume 2, 12th jl.hag2.124 )

(Himm 03, p. 127)

### *On the death of a child {23.09.1841}*

01] That say in my name to the one whom I considered worthy, that I visited him and took his youngest little child to Me, therefore he mourns and weeps and does not consider well that it is I who gave him such grace, whose He probably will not be able to grasp the size forever.

02] But if a world prince had said to AH Willig, would you not leave me your little one to educate me to become a great princess and when it will and will have years and education in just enough, then at the same time accept it with many countries Crowns and then make it a great, reigning princess, queen and empress - if AH-Willig were not exulting in joy, even for the sole earnest, great request, and would also seek his gratitude to every conceivable one Kind of emperor to the day !? (Himm 01, p. 415)

[03] Or some good prince would come to him and use his little child as sole heir for a large part of his estates - what would AH Willig want to do in this case with the prince? - Or would a reigning prince come and wish for the future empress the hand of one of his daughters - would the AH-Willig probably reject such a beggar?

04] However, what is all this compared to that, so that I come and do all that in the living, eternal, infinite sense! - And there, may the AH Willig complain, cry and mourn ?!

05] Oh, how weak is that! - Does not extraordinary help need extraordinary means? Or does not the remedy have to be like the disease, so that the evil can end? But whoever goes to the doctor and shows him the wound? and if the doctor

gives him a salutary oil in the wound, then he cries and mourns, so the oil begins to heal the wound! - Look, how blind you are!

06] If you press the shoes, you are constantly calling for help; and finally I come to help you and to set free and firm your shaky feet, then you will be full of sadness! - Why this? - Because your heart is still blind, that is why you are looking for help, but the certainly helping means fears and flees!

07] See, I have now shown you a level path and blown up a bronze gate and torn down a large septum! Through a great desert I have placed wells for the invigorating guidance of the living water! - See, the desert will blossom - and you may mourn over it !?

08] O get to know me better in the future! Because your father I am! - How do you mourn when your holy father haunts you in the highest love and orders you your house?

09] So do not worry anymore! Because I, your holy, most loving father, wanted it so! Remember that and you will live forever! Amen.(Himm 01, p. 416)

***Graveyard visions of the souls addicted to matter or believing in the literal resurrection of the flesh. Rejection of the real heaven of intense love activity***

01] After the sun had set, in the time when you saw the first star in the sky on the way back and at the same time the cemetery was seen at the top of an undeveloped chapel - in the same time the servant was on For a few minutes the eye of the soul was opened so that he should take a look where the dead decay and the immortals rise one after another.

02] How did the servant see this apparition? - In order that you can make a clear idea of the face, imagine a glass filled with water, in which there are a few chunks of sugar. Notice how bubbles constantly rise from the sugar and lift small lumps of sugar, which dissolve in the direction of the part, leaving behind a star-shaped tail, and the unresolved part then, as soon as the bubble has reached the surface of the water, again separates from the bubble and sinks to the bottom, where it either dissolves much more slowly or else often adheres to a new bubble and starts a new "resurrection" with it.

03] Likewise, you must also imagine the souls whose hearts are very much attached to the world! These hang for a long time after their passing on the material earth, and especially preferably in the place where their bodies decay. And some dwell so long

in the graveyards above the graves of their bodies, until not one atom remains of their bodies through the act of putrefaction. (Himm 01, p. 362)

04] Since, after death, the soul always remains united with its free spirit, whose perfect body actually makes up its own self, so also in regard to the eternally respectable freedom of the will these beings are not harmed at all. But they are taught only from time to time, but otherwise they can do what they want, just as if they still lived bodily in the world.

05] The main reason that the souls are in the cemeteries is probably the false doctrine of the resurrection of the flesh. Although the souls are always taught that the deceased body no longer concerns them at all, that nothing will grow out of them for all eternity, and therefore it is no longer to be considered for them as a completely torn, undermined body-skirt which no new rock will be resurrected for all eternity.

06] But such doctrine avails as much in these beings as if you wished to prove to an arch-monk with the very best will, that even without a visible ecclesiastical head I would direct and govern my church, or if you would prove to him that his habit was not a hair better is as the jacket of the least servant; or if you wanted to prove to him that a so-called "relic" has no other value than a straw half-decayed in a dung heap. Or NB, if you wanted to prove to him that a short prayer in the spirit and in the truth from the heart of a loving brother, and if it is only ten words long, has an infinitely higher value than ten thousand high offices in one for the people incomprehensible language, even if it were paid well by believers and read by the privileged grace altars.

07] You see, just as much as you would do to such an arch monk in this regard (who would not treat you much better in your explanation of how the Jews treated me before the high priest Caiaphas, because they considered Me the greatest heretic and for one, who has fellowship with all the devils) - the same is true of the teachers sent from heaven when they want to dissuade such souls from delusion and prove to them that the flesh of the body will not rise again in all eternity.

08] When the recently deceased learn such doctrines, they become appalled and become exceedingly sad that they should no longer be allowed to return to their supposed transfigured bodies - for which reason, in the spirit world, the main lesson is on the way own experience is accomplished. (Himm 01, p. 363)

09] If these beings gradually seen that out of all their expectations from false teaching and false beliefs, nothing will, so they demand to be led away from the higher teachers, and indeed nowhere else to go as straight as in "heaven".

10] Such is granted to them at the same time. But when they get into the truth of heaven, they do not believe that this is "heaven," because it does not look as they falsely imagined it to be.

11] For when they meet men there is engaged in all sorts of work, as on earth, and for the reason that the joy of heaven consists in nothing else than in a love activity for the other and in one fruitful activity after the other - if they then, when they see this in heaven, they often begin to go out of the sky and say:

12]"That would be a beautiful heaven to me, where I would have to work again! I have had to do that on earth to my greatest annoyance, and I only did it for the sake of heaven! But now that I have gone to heaven, I should work as before on earth, and that for ever! There it is much more clever, I return immediately to the earth and wait on my grave until the Last Judgment, when my body will certainly be resurrected, because it is thus written and therefore the Holy Roman Church has also taught me to believe! "

13] And as soon as such beings return in all seriousness back. But when they have returned to their desired place as soon as they arrive, they are questioned by those who are there, what St. Peter has said to them, whether he has let them in quickly, or whether they are waiting for a long time on the waiting bench had to, until it was Peter's time to let her in.

14] And so often these spirits can be asked about a long and broad, until they come first with a ridiculous answer to the bill, which assumes all sneering forms. For example, that they say, "Heaven is nothing but a peasants' ground." Or, "He is nothing but a servant economy." Or: "The heavenly joys consist in the fact that one should work anew over a servant" - and such explanations of the sky a lot. (Himm 01, p. 364)

### *The address of a good soul to his lost body at death*

#### **The spirit and its body {24.06.1843} (Himm 02, p. 224 – 226)**

### *The soul of a rich knocker manifesting into a person's dream, seeking help. The legacy of the misers*

01] Just write a serious word about the dream face of the old CH, to which came a poor and very dirty spirit who was a rich knicker in the world!

02] This spirit, which is doing very badly in his sphere, since he has nothing but night and a great desert around him, and who suffers much hunger, thirst and cold, is with him the fundamental opinion, his money In this world, if it were distributed to the poor, it would bring relief. For that reason he was also permitted to open himself to the person (CH) in this regard, since he had withheld from the needy once and for all every begging support from a most unmanly respect for his stupid and dirty wife!

03] But this is merely the plan of the spirit, which has no idea of me, but thinks under "God" only the all-controlling forces of nature! But since he nevertheless has taken so much feeling and consciousness from the world to remember that by supporting the poor one can make oneself pleasurable to any possible God-being, such a will has now awakened in him which he has in the execution want to bring.

04] But as he sees at the same time the impracticability of this foolish plan, it makes him very unhappy. And he will not be able to help and advise for a long time, because in him a great anger against his left wife grows up, which will make no sound to this dream, because her ears are clogged with ore! **But woe to the woman, if she will follow the man in not too long a time and get into the hands of the man! And if she stays as she is now, she will not be protected from it at all.** (Himm 02, p. 258)

05] So that's the state of this spirit beyond! - Truly, he is sad and very suffering. But the woman's will be still a thousand times more miserable if she does not turn to Me seriously during her lifetime and does not spend two-thirds of her income annually on needy humanity - and this out of sheer love for Me and for the poor!

06] Truly, truly, whoever has a great fortune in the world and does not distribute it in his lifetime among the poor brethren and thus quashes their hearts, but does so only at the end of the world, who is to be considered a miser, and it his legacy will never benefit him!

07] Who has children in the world and is only concerned with their care, so that after their demise they may exist as equally rich people in the world and make good marriages - verily, really - so many pennies the father or the mother Children have been spared the already ill-fated parentage, so many years should they (the parents) be kept beyond on that night, poverty, and cold, and should not be lifted from it until some last descendant of their tribe will be begging for poverty !

08] If the spirit had made an "unjust steward" against his stupid wife during

his lifetime and had managed the great fortune for the poor and not for his stupid wife and for his children, it would be better for him now. For that is why he became the rich wife of his husband, that he should use her fortune for heaven. But he forgot Me and worked only for his wife! - So he is looking for the help there, what he worked for! But he never worked for me because he was only an adversary to Me. That's why he does not recognize Me either and does not seek help with Me, who I can only help him alone.

09] What would it be hard if such a rich man, with two-thirds of his income, gave poor children a gift, that they, too, could marry and not be given to fornication at the time of their carnal maturity and need? Truly, whoever did that easily, would thereby breed subjects for heaven, who would give him a better life-harvest than he cares for in the world, that his children become rulers and therefore proud and unruly people who become themselves I do not want to be punished by My Spirit, who reminds me so softly and gives life to all creatures! (Himm 02, p. 259)

0] This is my advice! - But everyone does what he wants! Over a short time he will already see the fruits that his works will offer him beyond!

11] But I still say to every rich on this side: You can test it out on you, what you will harvest beyond! Behold, if you give alms crucificaly, it will not hurt you, and you will not care. But when you are asked about guilders, you look at the beggar more closely and often pout! But if someone would say to you, "Friend, brother! You are rich, give me 1000 or 2000 or 6000 gulden, because I need it, which is superfluous to you. "- What kind of answer would such a bold beggar receive ?!

12] But I say: with what measure you measure, with the measure you will be measured again! - If you also pray: "Come to me your kingdom! Give me bread of life! etc. "- so I'll listen to you, rich man, nevertheless, as you have listened to the cheeky thousand-guilder beggar! For I mean, my kingdom and my bread should be worth more than many thousand guilders ?!

13] So, as long as someone is here, he can help himself with his fortune, if he uses it according to my will. But if he is over there, it will do him no good, and millions would be dispensed for him. For every man will find his own judgment according to his works, and not according to the works of others!

14] But I do not need your sacrifices, you need them! Therefore sacrifice while you can sacrifice! Because there are no more sacrificial altars above the grave!

15] But the poor are the sacrificial altars! Thereupon lay abundant burnt

**offerings of your love, so you will prepare treasures for the heavens!**

**16] Does not ask anymore, how to help the deceased? - Because no one can help as I alone, when it will be time. And far be it from you to want to move Me to compassion, as if you were more merciful than Me! (Himm 02, p. 260)**

17] But each one should return before his own door and take care of his eye (that is, he looks at the splinter in his own eye), so he will not need to seek vain help from the worldly people, but will find such in me Overflow for ever! Amen. - That speaks the eternally true. Amen, amen. (Himm 02, p. 261)

***Lorber sees and converses with the departed Elisabeth Hüttenbrenner. The joy of love in Heaven***

**Presentation of a Blessed {18.02.1849}**

00] On February 18, 1849 showed the servant during other intellectual property employment who died in November 1848 Elisabeth Hüttenbrenner, wife Anselm Hüttenbrenner to provide maternal admonitions through him their daughters Julie and Wilhelmine. Jakob Lorber wrote about this interview:

01] Elisabeth: "My dear Jakob. - I am also there, I am also here, and I would like to congratulate my Julerl and also the Minerl a little! «

02] I say, Jakob Lorber: "Yes, yes, yes! Well, well, that makes me very happy that you, my dearest Elisabeth, visit me once again! You may not ask, how are you? Because where you are, there can only be infinitely good luck for every lucky person. - Therefore to the point! - I'm ready to write anything you always want - but just so pretty short, I beg, because the lousy time pushes me a bit too! Next time I want to tell you, my dearest lady - ("Do not say, woman!" Meanwhile the Elise) - Elisabeth is one of the most willing ministries for a whole morning. - But if only you were not so heavenly beautiful, then I could write easier! But as I look at you, (Himm 02, p. 422)

03] Speaks Elisabeth: "Do not be so bad, my dear Jakob! Because that does not send. But because you are still a little weak, I will stand behind your back. - Well, now I am already behind your back! - Do not look around and write diligently, otherwise you kriegen a Schupser! "

04] I'm talking about: "I'm already in the order! But I beg you not to address me as "you," but as "you."

[05] Does Elizabeth say, "Yes, yes, but you must also address me like that! But now

write, otherwise time will be even shorter! «

06]Elisabeth dictates: "To my Julerl and Minerl! - My dear daughters! When the Lord is with you, I am with you. For now I am always with the Lord, and my happiness is infinite, my bliss unspeakable!

07]My Julerl! If you only enrich your heart more and more with your love for the true Heavenly Father, you will become just as happy and happy and perhaps already on earth as I am in heaven. Because the Lord loves you very much - as you also today had the inexpressible luck to get the same insurance from the Lord Himself. But do everything that the Holy, loving Father has advised you so often! You can very easily become **a true Bride of His innermost Heart. And that is the highest of the blessings, which is given to very few.**

08]But you, too, Minerl, take care of this holy love! For the most holy Father loves you very much, as do all the others and **my Anselm. But only in certain times and hours does one not think so much of worldly things, such as suffering marriages, of the inheritance that belongs to you from the side of the grandparents, and of so many other unnecessary things; but only the most holy Father is the only object that occupies your hearts most deeply - so in time you will already get from Him all that is needed and your souls good and useful!** (Himm 02, p. 423)

09] **Think of me more often, your earthly mother**, whom I often had every wish and was glad to conclude my last days with you somewhere in the country. But what has become of all these wishes? I do not need to repeat it, because the grave and the corpse stone will tell you.

10] I say to you: The earth ground is nothing but a large morgue, a true cemetery. The mountains on earth are mortal stones. And thus no one in the house of the dead can hope for happiness, except for one as it was given to my body.

11]**But I, whom I loved the Lord Jesus above all, have not been put to the grave for decay, but have been most vividly received by the Father into His heaven, where it is so indescribably beautiful, where all men so lovingly love, that there is not even a thought in the world that could only approximate such beauty and love!**

12]**Instead of being a peasant on the earth somewhere, I am heaven in heaven, gifted with the highest freedom! - What do you think is better? - Yes, heaven, heaven, that is the true stay for all who love God! This is all reality and truth - while the whole earth is now an appearance that passes only too soon. Therefore seek, above all, the kingdom of God, and everything else will be yours.**

13] This word, addressed to you by me, your mother, minds you, so you will be eternally happy! - The Father's blessing, love and grace be with you all in the Father's name! Amen. "

14] Elisabeth now gave me a knocker on the right arm and said that I wanted to tell the girls to pray a good prayer together at 9 o'clock this evening. Then she will be invisible, but still felt soft, come to them and bless them all. - Then she disappeared. (Himm 02, p. 424)

***The love gift of forgiveness of sins and fate of the soul in the beyond. The Lord Himself is the gift***

01] Write you, my servant, a short hand ticket to my dear friend and brother Andr. H.-W.

02] My friend and brother! - See, I am again among those who congratulate you on your name day! - What should I wish you?

03] Yes, if I only want to wish you something and give you nothing, then I, your God, your father, your brother and friend, would be nothing better than the people, who probably will be mutually supportive to each other, though well mostly earthly good, wish. But when it comes to giving, everyone pulls their hands back!

04] But I do not want to wish you anything, but to give you what is most pious to you! And **the gift consists in the fact that I completely believe you of all your mistakes against Me and completely assure you of My love and grace!** - And that is also already my whole tie, which I give you to this day as for all eternity!

05] The gift of looking after the outside seems simple and very small. But believe Me, your father: you get more than I want to give you all the kingdoms of the earth!

06] **Behold, all that you have on earth now you will have to leave - and will reach terribly poor beyond. No money and no bread will you bring, and nobody will give you anything in vain. For the stinginess continues over the grave. But in your great distress you will begin to search your pockets, and behold, you will find just this my "love share"!**

07] **These will not respect the miseries beyond, but my angels will also be secretly at your side. They will recognize this share, they will seize you in their great poverty, together with the share, and will lead you into the great house of change of the heavens of heaven, in which I, your father, full of the highest love you with the father kiss and salutation forever holy share, as surely as I give you here now!**

08] With this eternally true and sacred insurance I bless you with my love, grace and mercy and decide at the same time, the formula of this my eternally existing major share of you. (Himm 02, p. 246)

09] **I myself am her prize to you, my son, brother and friend forever!** Amen.  
(Himm 02, p. 247)

***Universal Salvation: The parable of the orchard – the last unripe fruits destiny  
On the Wisdom and Kindness of God - A Parable Story {01.06.1847}***

01] It was a landlord, who had a large garden in which many and different fruit trees stood. **Among them were some who carried a precocious fruit, others again wore a little later ripening, and still others contributed later. And finally, there were also trees, which brought their fruit only moderately late to the moderate maturity, and this had therefore lie off half the winter, until it was edible.**

02] This host also had **many servants and several children**. But he stopped the children and the servants and sent them diligently into the large garden, to wait for the trees, and to see how the fruits stand, and whether here and there something ripe is shown?

03] The children and servants fulfilled exactly the householder's will. And when they discovered some ripe fruit on the early trees, they ran quickly and joyfully to the housekeeper and showed him such things.

04] Then the father of the house went out and looked at the fruits of the early trees, which had ripened very early, and commanded the servants to take them down and give them to the children, who were already very much looking forward to it.

05] And the servants did according to the word of the householder. **But when the children tasted this first-fruit of the early trees, they made quite sour and watery faces, and said to the father, "Verily, with this fruit our efforts are not rewarded! The fruit looks pretty beautiful and beautiful, but the appearance is deceptive. «**

**06] And the householder said: "So leave this fruit and wait a few more days until the embers of the sun will season it more! Then it will be tastier. For we have known for a long time that everywhere the firstfruits do not say much (are useful). "**

07] And servants and children were satisfied with this decision and left the garden with the householder. After a few days, however, they returned to the garden and found a good quantity of ripe early fruit, and went and reported it to the house-

father. And he immediately went out into the garden with them, looked at the fruit, and said to the servants: "Now go and get all sorts of baskets of the different kinds, so that they are not mixed up! And dissolve everything fully ripe so that we can have a proper meal! " (Himm 02, p. 339)

08] And the servants did as the householder had commanded them. **When the fruit had been loosened and placed on the big table in the house, the householder blessed it. And the children and servants sat down at the same table and took the fruits and ate them with great pleasure - and became saturated.**

09] When they were full, they thanked the father and said, "Father! Now the fruit probably has a much better taste. But behold, now there is so much that suddenly, if the quantity and the resulting supersaturation, the good taste will be lost in the end! Would not it be better if the firstfruits were as tasty as this fully ripe fruit? What refreshment would they grant! "

10] The householder spoke: "You are right! But know what to do? - See, for now: a right temperance! And secondly: a good patience! **Never take fruits from the trees sooner than they are fully ripe, and then only as much as it takes a one-time need! - That is why we want to observe this rule with the second kind of fruit, and then you will like it very well.**"

11] And, behold, the maturity of the second kind of fruit came, and the householder's rule was observed. And all the fruit tasted good to the children and servants! - The same case was with the third genus.

12] But when the latest species reached maturity, the children and servants spoke to the house-father: "Behold, the days are getting cold, and the last fruit is very abundant in the trees, looks good, but when tasted, it drags her acid mouth together, so that one loses all desire to make a second piece of fruit. But what should we do there? "

13] And the master of the house spoke: "So the timeshift is completed! - **I know well that this last and latest genus could not reach maturity on the tree, since the light and the heat have already decreased so much, and the nights have become long and the days short and cold. Nevertheless, we do not want to let the fruits that have not come to full maturity become prey to the all-killing winter on the trees, but go and bring me all sorts of jars for the various genera and with fourfold cautiousness remove this late-fruit from the trees! We want to leave this fruit in heated rooms, and then it should be better than all the earlier genera, which have already reached maturity through the summer glow on the trees.**" (Himm 02, p. 340)

14] And children and servants did as the householder commanded. And behold, so it was good, and the winter, when he came, found nothing but leaves on the trees, but he

never found a fruit to kill them!

15] And so, in the end, everything was fine. And children and servants praised wisdom and goodness like the householder.

16] What this little story has in mind for one thing - think about it in your heart, so that you can learn from the image of nature how the secrets of God are ordered.

17] Do not be too hasty with your opinion! Because at a blow no tree of importance! - After some time I want to give you the unveiling. Amen. (Himm 02, p. 341)

### ***How to love God above all. The Lord as a hard-working carpenter!***

#### **God over everything! {03/06/1847}**

00] Ask Wilhelmine Hüttenbrenner how she should do to love Jesus above all else.

01] My dear daughter! This request, if she had come from your heart so completely genuinely, as she stands up there, I would like much better than your name day. But look, there you have, as you say, just a little "hook"!

02] I know that you, if it could be so easy, you really want to love everything with all your heart. But that is just the "hakelike" fact that this can not be quite as easy as you would wish it to be, for greater convenience.

03] Loving me above everything is a very difficult task in my life - because I am not as visible as a young person in pliant clothes, I can not understand how to court you girls in the so-called good tone. Also, I am worldly a right "Schroll", who has never actually relied on the fine language and the presence of sometimes very sensitive children also need not. I speak, as I speak, so prettily from the liver; Of course, I think that's the best way to do it all the time. (Himm 02, p. 340)

04] But not everyone likes that. And that is why it happens so easily that young, well-formed and well-disposed girls can easily fall in love with some young world man, especially when he is so nicely cut-up - as in **Me, a rough carpenter's son, who does this craft until his thirtieth Year, in order to earn daily, miserable bread for himself and his earthly parents, brothers and sisters, and who had very rough hands, provided with many worksheets, and no fine speech at all; sometimes quite cordially for the common people, but never fine.**

05] Behold, just as I was, I am still: worldly unpolished, straight, but always eternally true Word, an enemy of all the splendor of the world, corrupting the mind; and look for nothing else than just the heart and its works!

06] Now, behold, if you would like to know how to begin to love Me so much

**about everything, then ask your heart, if you have such a pretty through-the-scenes laborer, wrapped in coarse clothes, by the sun burned, in the face full of beard and rough wrinkles and stripes, you see - if you could fall so in love with him with all your heart that he is closest to Me, if his heart is in order?**

07] If you find that you could be good with one day laborer, as I was one on earth, right from the heart of the whole world, we too will approach to the degree you have found in yourself the possibility to humble yourself in the heart. (Although again I do not require that somebody really should actually do this, for which he has the living qualification in his heart, because I am completely contented by the humble will.)

] Whoever really wants to love Me, must take Me as to start loving ordinary day laborers and carpenters and so ascend to the Lord, to the Father, and then to the Godhead. Then he will love Me soon and easily "above everything." - But mind you! Always start with the common carpenter! Otherwise it will be difficult or not! (Himm 02, p. 341)

### ***The way to Heaven***

15] Such explanations, however, at all times - as can easily be seen - find no great faith in those who have not yet found their way into heaven. Nevertheless, many wish to come to the »Bauernhimmel«.

16] **Those who desire such are led away by the teachers (guardian spirits) and taught about the nature of the heavens. They are shown that the true, real heaven must come out of themselves, and that they can not enter heaven at all, but only heaven into them through the earnest, earnest will to do more and more good, and therefore also to become ever smaller in order to be more likely to be able to serve anyone.**

17] **Then, when such doctrine has taken root in them and they have a great desire to serve others in all kinds and to do them good, then they are newly revealed by the teachers, so that for the time being they can fully see through and sufficiently prove their heavenly decision.**

18] **If they have proved their worth by evidently excelling their true desire for the heavens, by devouring everything still earthly, then this heavenly desire, in a wonderful way, diverges on all sides, and for the time being forms the wonderful path and, more and more spreading more, finally also the sky itself.**

19] **And this heaven then unites with the same heaven of already blessed spirits, as love unites as it were with love, and how the love-good unites with the pure**

**faith-truth, and, vice versa, as the pure faith-truth with love. good. (Himm 01, p. 365)**

## **THE LORD:**

### ***Christ and God***

**[03] But a head that is blind and deaf and dumb is not a light to the human body, and therefore not a supreme positive polarity. - It is the same with Christian masculinity! A human being is a "man" only when he is a man in the light of Christ, or if Christ's human nature is really positive polarity-without which light no male human being is an actual man, but only a shelled figure.**

**04] But if Christ of the right man is light, then he is also the same "head" (because the head is the light of man). - I mean, that should be possible with your hands!**

**05] And that afterward the man enlightened in Christ is head or light just as woman is, as Christ is the head and light of man, this already gives the nature of things, since man in and of himself is the positive pole, thus the pole of light Woman is.**

**06] But that God is the head of Christ, which seems indeed to sound something sonderlicher, but is one and the same ratio yet.**

**07] For "God" or "Love" is in itself the primeval fire and the primeval light and is therefore also the actual fire and light in the Godman Christ Jesus. Through this infinite abundance of light dwells the "fullness of Deity" in Him, Christ, physically, that is, really, and not just by over-radiance, such as the sun in a mirror. For in Christ the (Deity) sun is itself and not merely its image!**

**08] But as the (natural regular) sun is the main or the light or the positive pole of all other heavenly bodies, so the deity as the being-like-light all light when the Grundsein all being also the head of Christ, who is the real most perfect God man and thus God in all the endless fullness of this highest concept!**

**09] Christ, however, would not be Christ without God, and God without Christ would not be God - just as a man without a head would not be a human being, and a head without a human being! (Himm 02, p. 394)**

### ***Love (Father) is the origin of life; Light (Son) is the origin of truth***

**01] Without love there is no life, and without light no truth! Any effect that an attentive observer detects in whatever sphere of existence and in which realm of**

nature originates from love and light.

02] The true love that is called life is that eternal warmth from the divine center, which I, the Lord, designate by the term "Father." Because of the eternally equal warmth of life, the light, which I myself (as "son"), emanates from this "father" into all infinity. (Himm 02, p. 444)

03] Therefore, anyone who takes up actively the light that is in My teaching from Me, also receives the love or the life of the Father. Having received these, he has also awakened the divine spirit to eternal life - all the effect of true love and true light!

04] But besides the only true light that springs from true love, especially on your material earth, there are an infinite number of kinds of love and light which, though producing products; but these products are just as transitory as these kinds of love and light and always leave more or less evil consequences. It is especially frequent when it degenerates into selfishness and self-love, and its imaginary light becomes spiritually the heaviest and darkest darkness, and such people descend beneath the animal kingdom, not seldom to find some animals more wise than themselves , (Himm 02, p. 445)

***The knowledge of God. Trinity. The sin against the Holy spirit and eternal fall***

**Parables for knowledge of God and self (13.07.1847, afternoon)**

01] No one comes to such an extent that he could not go further, no one is so perfect that it could not be more perfect, and no one is so happy that he vermöchte not be happier - but no one, he fall, falls so low that he could not fall even lower; for the spiritual space, like the natural, is infinite, and the sea of eternity has nowhere eternally a reason. Whoever falls into the same can sink ever deeper and deeper; but whoever ascends in him, will never ever reach the surface of it, but eternally, in ever larger and more powerful features, will swallow up the endless wealth of pleasure the further he ascends. (Himm 03, p. 266)

02] Therefore, the kingdom of God is like a seed, which is placed in the soil, then rises and brings a hundredfold fruit at the first appearance. And when it is put back in the ground, at the second deposit of the hundred seeds produced by the first seed, ten thousand seed grains, at a third deposit one million, at the fourth hundred millions, and so on, become infinite which infinity is eternally not a

goal.

03] So it is also with the spiritual perfection in eternal life, since no spirit will ever reach the stage where he could say: Now I have everything! Although every blessed spirit will always have all that it can have, perfectly, but without fail, it will always have an eternal deficiency, which it will never be able to satisfy in its fullness. Every perfect spirit will be like Me, as one brother will never reach the other, yet never reach My fullness.

04] The son can be reached, because it says: "You will do greater things than me!" - So also the Father can be reached, for it is written, "You shall be perfect, as your Father is perfect in heaven." But the Father and Son as perfect One Being have in themselves the **Holy Spirit**, which is God holy, holy, holy, and is the actual **God life in the Father as well as in the Sons who are perfectly One, and the life of all life, the Light all light, the power of all power, the power of all power, the love of all love, the wisdom of all wisdom, the depth of all depths, the greatness of all magnitudes, the eternity of eternity and the infinity of infinity in all things and beings of infinity.**

05] Therefore it comes about that such a person strives for the Son, it will forgive him, and whoever strives for the Father, will also forgive him, but whoever strives for the Spirit, will not forgive neither temporally nor forever; for the Father and the Son may be sought, but never the infinite Spirit of the Father and of the Son, who are One, as a man and his love or his heart are perfectly one and can become One with Father and Son, when these have been received in the heart of love; for the mind is infinite in all things, and thus forever inaccessible and unquestionable! (Himm 03, p. 267)

06] Just as a man who fell from the roof could lie down on the ground and be healed again, if he had not fallen too stoutly, or who fell into a water, even being saved, his case would be noticed; **but who came down from the earth to infinity, who could save him? Or so he falls into a sea of fire, who will protect him from the burning and total consumption?** -

07] Therefore pray and watch, so that you do not fall into temptation; for it is most frightful to get into the hands of the Spirit of God through bloating, pride and pride! **Whoever falls will fall for ever; but whoever ascends there, will rise forever from light to light.** – (Himm 03, p. 268)

### ***The Lord as the only right judge. The judgments of men***

I myself am a just judge and as such I do not need your judgment. For what is judged by Me will be judged forever. But your judgments are unjust and full of malice (that is, without love) and ruin (mentally) all that they judge.

04] But I direct everyone to his love - how you make your judgments bad and harmful after your blindness.

05] Therefore, you should not judge, so that you will not be judged - but only teach, improve and render harmless the wickedness of thieves, robbers and murderers.

(Himm 01, p. 78)

### ***The jealousy of the Lord***

01] Thus write the thirsty in My name and tell the hungry in My mercy that I love them very much. And she's only supposed to ask in the daytime if I'm with her.

02] Since she should say: "O my dearest Jesus, you my sweetest love, you my life, you my bridegroom, yes you everything mine, everything, everything - are you still with me? Did not you leave me? Oh, my dearest Jesus, behold, graciously to the heart of your poor beloved, who sighs so longingly to you and languishes in her love only for you, O thou very sweetest Jesus! "

03] And I will then put her in her heart a sweet answer, which will be: "Look at me only in your love, I am well with you and have never left your side, and My heart will remain forever turned to you , But if you also remain faithful to Me, remain faithful to your dear Jesus, who already loved you with all the power of His Divinity before the world was founded! «

04] And if she will feel this, then she can surely be assured that I, as a glorious bridegroom and with me eternal life - are close to her.

05] And that also tells her that true love must be a little quarreled - so I have to quarrel with her a little too. But this is My Zank, that she turns her daughters a little too little to Me and tells them much of the worldly things in the daytime, but little of them tells me or lets them tell about them.

06] For you say and announce that I am very jealous and therefore reluctant to see chatted of things other than Me.

07] I am like a passionate lover who listens and listens behind the door of his beloved and, out of overly great joys, falls into the most delightful ecstasy, when he

hears his heartfeltest lover of nothing but swarming about him; but soon becomes sad as soon as his lover directs her conversation to other things not related to her lover, in which case the sad lover begins to think and speak to himself:

08] O my dearest beloved, if you love me How I love you, how can other thoughts come to mind, while I think of you constantly and even fearful at your door, pleading for the earliest entrance, wait !? (Himm 01, p. 163-4)

### *The Lord as a forgotten Lover. His jealousy*

4] I'm the last one everywhere! Your heart thinks of me last. - If you have finished business the day you turn to Me, sometimes more, sometimes less scattered in the world. In the morning you are thinking of Me; but beside some empty world worries. Even during the day you think of Me; but your thoughts are not rare as a certain Zuspeis' to beef. In a nutshell, as you wish, you may never raise your heart's thoughts to Me, never without the world!

05] What is that, what is the reason? - See, I would like to tell you, but it would offend you. Therefore, I only tell you that I am exceedingly jealous and do not offend anyone any more than my souls become somewhat unfaithful to me now and then!

06] Behold, he who loves Me, he must love Me all! - If the Mine of some amusement of the world sometimes enjoy more than my love, behold, that offends me already! Because I am a mortal enemy of all world cocaine. (Himm 02, p. 244)

07] Believe Me, very small side glances from those who have taken me to mine, already cause me a pain! - Do you want to know me so well, then imagine such a pretty hot and cross jealous lover! He loves his bride with all the glow of his heart, and her life is all his own; but woe to her, if he finds her on some ambiguity! How will he make her feel that way? - But if it turns back and confesses the lover penitently and openly a faint sidelong glance, the lover once again returns in the lover. And he loves his bride, who has become a little unfaithful to him, even more fiercely than before!

08] See, I'm just such a lover! Of course, I have more patience and a lot more leniency than a hot-tempered world-groom. But as far as the offense is concerned, it infests me in the infidelity of my brides many times worse than a Weltbräutigam, just as I forgive so often and look after my brides the so often times world cozies!

09] Think: love, life, health and My mercy have the brides every second of

Me! I diligently provide them with all the benefits of life, they are eternal in my sole food! Should it not offend me, if I still have to regard myself as the last of the lovers from time to time ??

10]Therefore, as the last congratulator on the day of your name, I also say this to you as My wish: that in the future you would like to accept and receive Me as the first lover in your heart!

11] But I also associate my father's blessing with this wish - and bless you, and I will bless you always, if you will always remain completely faithful to Me! - I will never be unfaithful to you forever. Therefore you remain faithful to Me, and you will find eternal life in this faithfulness!

12] This is my earnest, truest wish to you for ever! Amen. I say that, your most loving father Jesus! (Himm 02, p. 245)

### *The Lord as the Sun of Grace*

16] But how it relates to the solar eclipse is the same with My ascension in this world; because where should this heaven be, in which I ascended ?! - Or where should the omnipresent drive to indicate to the people where he is actually home?

17]But I mean that in the whole of infinity everywhere I will be so pretty at home, because I am in all and each the Urebenebung- and conservation principle and without me nowhere is and is nothing! Hence the heaven is everywhere, where My love and wisdom prevail, and in the rigid matter there is everywhere the judgment and the seemingly eternal death emanating from the power of My will. And that's the reason why Heaven is My Throne and the Earth - through which all matter is represented - the footstool of My Feet. No one would want to imagine that the spatially endless sky is nothing other than My seated throne, and that I would not get tired while sitting, made the earth the footstool of my feet!

18]Yes, in the realm of pure spirits there is a spiritual sun in which I personally live with my own. But this sun is spatially visible everywhere to all those angels and spirits who possess Me through love in their hearts. For the others, however, it is nowhere visible and discoverable, and should they seek and find such through the whole infinite space; for when the heart is blind, their spiritual sight is also blind, and they see even less of the spiritual sun than the stock blind on this earth of the natural.

**19]But I am present everywhere through this sun, and can also enter into the appearance and act when and where I want, and I do not need to consult with anyone beforehand, neither in the world of spirits nor, even less, in the world of matter but all the blessed angels and spirits consult with Me beforehand, if they have to perform any great deed in My name. But as to their ordinary actions in My kingdom, they find the instructions for ever in their heavenly dwellings. But how these are arranged, you have already received the news in the spiritual sun.**  
(Himm 03, p. 380)

*The Lord in the (Great) Gospel of John. The Kingdom of God. The spirit of God in man'}*[09

#### **The Lord in the Gospel of John**

"When you speak to the people of Me and My kingdom, they make it clear to them above all that **My kingdom is not of this world, but it is the internal kingdom of all truth and all life in the innermost of man having found it within, and entering into it through living faith and through active love, has conquered the world, judgment, and death, and will have everlasting life.**

**No one can know what is hidden in man as something necessary for life, but only the spirit that is in the innermost of man and lives. If the spirit is not awakened in man as the true light of life, then it is dark in man and he does not know himself. But if through faith in Me and through love for Me and the neighbor, the spirit is awakened in man and ignited to the bright light, then the spirit permeates the whole man, through and through, and man beholds what is in him, and recognizes. And whoever knows himself, he also knows God; for the true and eternal spirit of life in man is not a human spirit, but a divine Spirit in man, otherwise man would not be a perfect measure of God.** "{jl.Ev09.058}(Himm 03, p. 402)

#### **The Lord in the Gospel of John**

**01]** "You are completely on a dirt road, when you think that God has left the creatures to self-education before they have the ability to fully understand the divine order and to grasp it in depth Advance ...

**02]** Just think of the period between Adam and you, and behold, this whole, already quite a long time has been filled up to the hour with loud lessons from all sides.

**03]** And now, after such a long preparation, I am finally here to finally present

myself to the people and clearly show them the ways they have to go out of their very own inner strength, which had previously received the greatest possible education for the pros and cons. With this My being, man is given the fullest freedom for the perfection of his life, and with it a new law of love which, in the right divine full measure, contains in itself all other laws and all wisdom from God.

04] If, from now on, a person lives according to this new law, then he will infallibly develop his life completely according to the divine order and then be able to enter into the fullness of the true and most free eternal life. If, however, he does not accept such a new law of life and does not then arrange his actions as out of himself, he will certainly not achieve the purpose of the true completion of life.

05] But no one will be able to say: I did not know what I should have done! ' And if a person, even so far from here, would still say: 'To my ears, the call of God has not penetrated!', He will be replied: 'From this hour on, there is no man on earth, no one it would not have come into his heart, what is there among the people of the right.'

06] To each will be placed in his heart a warning voice that will show him what's good and alone true. He who hears this voice and will abide by it, will come to the greater light, and this will enlighten unto him all the paths of the divine order. "

( [Jn.Ev02.230](#) ; The Lord to Cyrenius) (Himm 03, p. 406)

*The transfiguration of Christ. Trinity. Peter symbolizes the the external man/ perfected body, James the perfected soul and John the spirit of man. Mount Tabor stands for the deepest knowledge of God in spirit and in truth; Meaning of Peter following the Lord and John staying (John 21:19-24) The Lord, Moses and Elijah show the Love, Wisdom and Power in God. The cloud is a symbol of supreme celestial cognition*

#### [The Transfiguration of Christ \(22.06.1847\)](#)

01] My transfiguration on the mountain Tabor is read by many as something delightful, but understood by very few, and even terribly many do not have the very slightest idea what is behind this transfiguration!

02] But the cause of such ignorance lies, as always, only in the world and in its fragmented Trinity doctrine. For whoever does not believe in the fullness of the only Son, who is perfectly one with the Father, who is in Him as He is in the Father, as the Spirit in man and the man in spirit, who pervades the whole man and the real one Man himself is - he is overcome in his mind and is like a cloudy water, through which then no ray of light can penetrate and illuminate the

depths of it.

[03] The Transfiguration, however, contains an extremely hidden light or a powerfully veiled spiritual meaning, which is why it is understood correctly by the few scribes of this and all former times.

[04] So that you are not equal to the murky water of the world, which can only be superficially illuminated, on the surface also shines like a gilded grave, but contains in itself nothing but night and death - so I want you in a nutshell for the above transfiguration give a little light, through which you may clearly see what is behind it. And so listen: (Himm 03, p. 268)

05] **Mount Tabor** presents the highest and at the same time deepest knowledge of God in spirit and in truth. On this mountain of the highest knowledge I alone lead My favorites! - - - Peter, James and John were the fullest, - but at the same time these three also present to every man how he should be in the true heavenly order.

[06] Peter is the external man, but he directs his whole being through all sorts of trials to the very inside. - James introduces the soul of man, who is pure in everything and in everything is directed to the Lord, but still has to pass many tests together with the external man in order to win the outer man completely for himself and united with him in the spirit itself to make immortal. - John finally represents the spirit of man, who is completely one with Me, therefore My love, from which disciple I said myself to Peter, to whom it was a little annoying that he followed Me right after him: what does that matter to you, so I say it: he lives !? - which means that only the spirit lives, and whoever does not allow himself to be persecuted, seized, and persecuted by his spirit will have no life; for it is the Spirit alone that I say of

[7] From all this, however, it appears that as I led the three of them up the mountain, I, according to each man, who observes My preordained order in his three-beings, can ride on the mountain of the true and living knowledge of God, and all the while he also in the feeling his whole being will exclaim: Lord! Here is good, here let me make eternal dwelling, consisting in the three huts of love, wisdom and power of both!

[08] But with this knowledge there is still no staying, as long as the three huts, and **I, Moses, and Elijah** are not completely one in man, or as long as love, wisdom, and power are not received in themselves, as in one and not three huts. Therefore, immediately there comes forth **a cloud, which is a picture of the**

supreme celestial cognition: "This alone is My beloved Son, that alone must you hear!" - which means: this alone is the one God; not in three, but in Him alone you must dwell, if you want to have eternal life! -

09] On this or after this most powerful penetration of the God power, the three awake and see now in the fullness of clarity neither Moses nor Elijah and hear no other voice, because only me and my word! - But this forbids them to announce something of such knowledge of the world before, until everything is completed, that is, in the strict sense: until I have risen into every man's heart after many trials and examinations of his soul, in all the might and power of love and wisdom. And in the broad sense: Until the world in which man is crucified and killed and the spirit has risen in man, and thereby man becomes a new creature in the order as indicated by Peter, James and John, (Himm 03, p. 269)

10] This is the sacred meaning of My Transfiguration, which has hitherto always been regarded as the most mysterious, on Mount Tabor. But there is, of course, a much more stretched one, under Moses, Elijah, and forwards through Me, and through the voice from the cloud, as indicated by the three disciples of the leading and educational epochs of men; But knowledge alone does not give eternal life to anybody, nor even less the interwoven endless concepts of time, space, eternity, infinity, light, spirit and existence.

11] But above all seek Me, My kingdom, and My righteousness, which is love, and you will be given anything but a free encore. But if you seek only wisdom and its power, then it will happen to you like the one who buried his talent, and then he was taken away from what he had, and his share became the darkness! That is why it is very deep, if you want to be part of the Transfiguration. --

Love is your true eye, as it is in Me the eternally true eye. With this eye alone it is possible for you to see Me, your God and Creator, as one brother looks at the other. For every other eye I am eternally unmanageable in this my being. Love is also the right arm in your being, with which you can embrace Me like a brother. So love is also the right ear, which alone gains my father's voice; no other ear will ever be able to do this. ('Spiritual Sun', Vol. 1, chapters 98.6, jl.gso1.098,06 )

(Himm 03, p. 270)

## *FATHER's amazing LOVE DECLARATIONS*

01] My AH-W! As a good, valuable offer, give these lines that, you already know, that is meant there. And you also mean that! (Anselm Hüttenbrenner's daughter Julie)

02] Look, you love, look, you boy! **I, your father great, your father good, your father full of love, mercy, power, strength and power, your father eternal, tell you:**

03]Love Me, remain faithful to Me, have great joy in My old and new words, seek Me in the love of your heart to Me, keep My light commandments, flee the evil, evil world, come to Me in you, in your heart come to me, since I want your for and for - so I want to embrace you, like a most tender bridegroom embraces a most fondly beloved bride, and wants to press you to eternal life to my father's breast so, as if I have in the vast infinity no one but you My dear little daughter!

04] Come, come soon to Me - to your very good, most holy, most loving father!

05]Do not think that it should be hard to find Me and come to Me! - Behold, if you perish, I will lead you by my hand! When you sleep, I keep faithful guard by your bed! As you eat, I bless you every spoonful of food you bring to your mouth!

06] I'll go to the house of prayer with you! - Yes, you think, if you feed your chickens and cuddles, I am with you and help you, blessing your little business! - If you sit at the pianos and submit yourself, I am by your side!

07]Just so if you want to play dances at some point, then of course I would be wistful behind you. And if you would like to commemorate worldly things, of course I would be behind you as if mourning. And when you want to show a headstrong heart and want to rise above someone else - behold, of course I would be behind you as well as crying.

08] Otherwise, I am always with you!

09] Behold, my dear little daughter, how easy it is to come to Him and find Him who is always exceedingly present to you with all His love! - If you think of me, behold, I, thy dear father, speak to thee! - When you pray in the devotion of your heart to Me, behold, I always say softly and softly to you (Himm 02, p. 025)

10] »My dear little daughter! I, your good, dear father, am also a very holy father! Jesus Jehovah is My Name! - Build, My dear little daughter, on this name! For He is powerful and holy above all things, most holy! In this name you will find eternal life! "

11] Behold, I call this to you at all times! - And when you have stopped praying, I bless you, your holy, good father, always with my mighty father's hand!

12] Such, O my little daughter, is certainly true and true! - Therefore, you must not ask any more: "But when will the good, holy Father come to me and sign up with me?" - Because I am long with you and do not let you out of My eyes and hands!

13] But if you find these words difficult to believe, collect them only once or, even better, several times in love for Me! But I am well aware of all thoughts in this devotional time! - Behold, all these thoughts will be mine to your heart gentle, quiet and silent words!

14] A faint breath around your forehead and eyes and a very light feverish breeze through your chest will be a sure sign to you that I, your good, dear, holy Father, are strengthening you with blessing and are therefore surely safe with you.

15] And so I bless you now through this most valuable asset. - Be faithful to Me, remain true to Me in the heart, remain true to Me, your dear, good, holy Father in all your love!

16] Such is the holy wish of your dear, good, holy Father. Amen. (Himm 02, p. 026)

03] O you my budding bride and daughter! Would it be worthwhile and endurable to your weak life that I could reveal to your feeble eyes **how close I am to you and how my longing to show Me completely to you is far greater than yours, Me, your most holy, most loving bridegroom and Father, to see - your heart would burst with love and you could not live for a minute!**

[04] See, and yet at least take from this My living through the writer addressed to you living words, so that it is that I am closer to you, of course, incomprehensible to you, than you ever suspect it. And firmly believe this word, which reveals to you that I am accessible only through love and humility!

05] Listen, little daughter! - **Truly true, I tell you, if you believe and truly love Me in your heart and do this true love for Me according to the Word, which is already known to you both from the old and the new time wonderful in your eyes - so you have me completely, although in view of your welfare not visible and loud audible, but the more intimate in the heart, in all holy love for your eternal welfare treacherously and ceaselessly caring!**

06] O little daughter, believe, believe, that it is so that you may love Me, your holy Father above all else, just as I love you as well, as if you were in My vast

infinity the very sole object of My infinite and eternal Most faithful fatherly love!

07] But, my dear little daughter, **only from the world withdraw your senses and especially your heart back! For, believe Me, since I, as the sole creator of the worlds, know it best of all: All the world is a nothing at all, and there is nothing in it in all its mercy!** - Believe Me: Everything that only ever meets your eyes and attracts your eye physically, is nothing more and nothing less than just a fixed appearance, intended to test the immortal spirit for the short time in which the earthly life of a man is understood. (Himm 02, p. 047)

08] And since mentally speaking, a thousand years are hardly worthy of being called a very quickest moment, what is the very short examination life of a single human! Therefore, behold, my dear little daughter, **how vain it is to cling with the heart to the utterly worthless things of the world, and to gather the riches of the world for a frail and ruinous quarter of a second of temporal life, but then, necessarily to lose eternal life!**

09] I tell you that if many a haughty rich world-door could see it and wants to know what is behind his money and other goods, he would instantly be so terrified that he would be consumed by endless fear to the point - what however, for one all-important reason, it can not and will never be allowed, but you would not yet be able to grasp it.

10] But pray for all these world treasures rich! Because they are (those of their selfishness and their arrogance) the ones who are most difficult to help; that is why they are also the poorest beings in spirit. They will scarcely ever get to see Me, the Father, in all eternities, since with their treasures they themselves have become the food of Satan, and will therefore be engulfed by him and take eternal dwelling in his belly!

11] But nothing more about it! - But you, my dear little daughter, believe this word, yes, believe that it is truly true! - Despise the world, turn completely to Me, and soon, yes, very soon, in your life on earth, you must convince yourself that it is so, and that those who truly love Me will never taste death, and you certainly also not!

12] But only remain faithful to Me, as I am faithful to you! - This is the holy wish of your eternal, holy Father. Amen. (Himm 02, p. 048)

02] O child! It gives you in spiritual abundance a divine life from Me, your eternal, holy, most loving father! **Look at the glorious morning rays of the eternal heavenly sun in you, and you will easily perceive it in the heart full of heavenly pleasure with joyful meaning, that I must have come very close to you, since you already suspect and feel it in you!** (Himm 02, p. 175)

03] This I remind you that you would like to realize how well I, your heavenly Father, am always and faithfully keep what I have promised you before. **Take this little word of holy memory in your heart, which is ever more loving to me, little child, just open - and you have also taken Me in with the Word!**

04] I will serenely draw you and lead you to eternal life through the ever-growing love for Me, your most loving, holy Father. And soon you will live in your living spirit a much happier birthday than this one is your body.

05] Only love, love Me, your exceedingly good and holy and loving Father, who eternally loves you and carries on His almighty, holy hands! - O love me, dear, my little daughter! - I bless you always! Amen. (Himm 02, p. 176)

04] **O you my little daughter, if you knew how close I am to you and how much I love you, you do not want to endure for a second more the world's view. But I abstain, that you may live in this world!**

05] Therefore, I ask you to remain faithful to Me and turn your heart more and more to Me and love Me, your eternal Father, your true Bridegroom - and I want to keep you awake from My eternal housewife and I want you death so completely Take away the fact that the day once, when I will take you from the earth, will become the highest of your wondrous days! And you should not feel and ever taste the violence and the intense pressure of death in your last time!

06] But only this I say and advise you: **explore your heart every day in love for Me! And if, from time to time, you find another love and affection in him than those in Me, then call Me and show Me your heart! And I will purify it immediately for Me and drive out all unfair desire and lust from you!**

07] **Do not seek to achieve anything in the world but alone My love, so you will always be happy and happy!**

08] does not count the silly years of your body and do not think you want to do about out of luck in the older state! Truly, that's why **I did not create you to be the martyr of a lewd man - but for Me alone I created you!**

09] **I'm not one who counts years - just address the heart to my eyes. If this is**

**beautiful and pure, then you are eternally young and beautiful for me!**

10] Therefore, never believe the world! For truly, so bad is she now, that in the best parts every breath is a lie and every heartbeat is a shameful deception. - But what I'm telling you here, dare! Because heaven and earth are supposed to pass away, as only a check mark should go crazy from what I have told you here!

11] For I alone am the eternally truthful, your true father, and your true Bridegroom, who loves you more than a million suns with all their glory! (Himm 02, p. 254)

**To a girl {11.03.1844}**

01] Just write, I know where the shoe pushes you again! Because she pleases you secretly, she also pleases Me, because she appreciates and loves her father and her mother respects in her heart and is chaste in her senses and sometimes prays to Me very cordially and loves Me secretly! - That is why you say in My name to the day of her bodily birth:

02] I, your Creator, your Father, your Redeemer, your regenerator to eternal life, your true Bridegroom, have made you dearly dear. Truly, I love you more than a million suns with all their glory, as you only love Me a little!

**03] Truly, if you want to love Me as Magdalena loved me, then you would force Me to come to you, visible and embrace you with all My fervor and carry you through all your earthly life on My poor in My eternal dwelling !** (Himm 02, p. 253)

01] Two questions from a girl. First question: O Lord, dear, Holy Father, do you love me ?!

02] Answer: But a thousand times better than you me, my little daughter! For I, God and Father, care for your whole life at every moment. But you do not think so diligently about Me, but only now and then, if you want to take your time. If I were with you, as you were with me, then it would be, my little daughter, for your life to have happened long ago! But from that you can already see that I have loved you many thousands of times than you, my little daughter! But I think you will always prefer Me from now on !? [...]

### ***The only Good and True***

01] Do not seek that "worse" or "better" would be on the confused life of dimly lit orbit; but think: One is only good and true and that is Me and My Love! Everything else is vain, bad and wrong. (Himm 01, p. 211)

### ***The Lord towards the weak disciple. The Lord fighting in man for eternal life, protecting his love from the evil ones***

03] Now you are asking what to do? I said recently: **love, gentleness and patience will make everything right**; And what I said to you then, I say to you today, only with the suggestion that **the supposedly very weak one is not what you meant, nor are you, but I myself am in you and am taking this picture all your shortcomings on Me to carry them for you, to suffer and die and kill thereby your guilt in Me, - then again, overcoming death, to arise in you as overcomers of death and hell, what resurrection in the People is the actual rebirth.** But I myself would have become the seventh disciple through rebirth, that is, in the great intelligibility of your heart. For look, the picture is therefore given to you,

04] But that this is so given has, mind you, the reason: You know that all evil and falsity arising from living in the human evil spirits who seek all after winning the will of the people for themselves in order to by means of which man himself becomes a property of hell and becomes very frequent, **if he does not pay careful attention to his admonishing conscience, which arises in man because I immediately after the deed To tie up your heart - and thus protect the love or the life in the human being that the evil spirits can not seize it. Therefore, and therefore also the unpleasure after the deed and the repentance as a word found in my heart written from my love, which has caused such in man.** (Himm 03, p. 070)

05] But when somebody has begun to return well to My Word outwardly and inwardly, these spirits become treacherous and quiet in man, and wait only for a favorable opportunity, where they would unite, as they would then rise in a turmoil, they realized. that I evidently come to man. Therefore, I draw attention to the malicious, wicked Gesindels by an external equivalent parables, but in which secretly everyone in the heart can well recognize - and then can look at and purify themselves by such special grace. But then I come myself - if the riff-raff is happy to notice on the outside, but sleeps inside - secretly from the inside as a barbarous thief, and no one

knows from where I came and where I want to go. And now see, the rabble has to do with Me, so that you would be spared the too great a fight in which you would always be subject, so I would not take such a wise on Me and you redeemed from such distress. -

06]That I am called the "very weak", comes from the fact that I must be clever there and must not act as a strong hero, but must appear in the power of your love, so that then the rabble falls upon Me and does with Me, what Once the Jews, Pharisees, scribes and chief priests did. Then I also let Me do what happened in Jerusalem at that time, which state of man is then the most distressing. But then man has remained faithful and brave in his love during this time, so I immediately start in great power and glory in man, make dwelling with him, and so he is resurrected in his own spirit through this My resurrection Me, takes himself in and through this My resurrection. And because it defeats all his enemies, killed and made from him, then he is also fully born again and alive through and through, as he carries the life of all life in itself. Of course, this often does not happen all at once, but I often steal myself as a thief in you, but you can not watch for a short time in your love then with me, and it shows up there at all times, that your spirit willingly but the meat is weak. Therefore, you should then pray to survive in temptation, and no longer disperse when the shepherd is beaten, and not deny the Master like Peter, but like John follow me carefully to the cross and then lead the woman commanded as the strongly taken love in custody - and expect there my imminent resurrection! - so he is also fully born again and alive through and through, as he carries the life of all life in itself. (Himm 03, p. 071) – see further on 'How the Lord became Sin'

***How the Lord became Sin. The mystery of God's Incarnation. The Love vs the Holiness of God. The Lord's great choice in the Ghetsemene garden (p. 079). The real reason of Lord's torment in the Ghetsemene garden***

**The Very Weak One (The Seventh Disciple) {6. December 1840, morning from 1/2 10 to 3/4 12 pm}**

Today, the Lord revealed the following through the mouth of His servant after the nickname "To the Very Weak" (see the proclamation of the Fourth Nubber, 1840 ('Himmelsgaben', Vol. 1, p. 187 ff.)) Was read:

01]After all, you will all understand that I, as the supreme being, as God from eternity and as the Father of all men, spirits and angels, do things like the ones just mentioned, do so in reality, around Me afterwards in your presence to make such a reproach to a doppelganger and to exhort me, in a certain way, to improve myself in everything that I have never committed. If you think about this little matter, will not the **almost unthinkable question arise for you: Yes, can God also sin, since He is God, as in His sanctuary, so also in His wisdom and also in His love? So where does such an accusation against self? But do not you yourself say that My ways are unfathomable and My advice is unfathomable?** Yes, look, that's the way it is!

02] So that you may well understand this seventh disciple, I want for a brief moment to trace your feelings back to the great age of **the Incarnation of My love. And as from there all light and all help came into the world**, so also this light shall well enlighten you the inside of a little hazel, which I, your father, in this seventh disciple or in the very weak of your teeth to crack open have deferred. (Himm 03, p. 075)

03]So my love also asks: **You the purest essence of God, who is never capable of even the least flawed thought, how is it and how was it possible to separate you from the Father, to treat you with all sins and all their abominations on earth? To burden the world to appear to your Father or the holiness of God in a worse light than the one through whom all wickedness came into the world? - How could you become the murderer of all murderers? How could you become the adulterer of all adulterers? How could you become the liar of all liars? Yes, how could you become the greatest despiser of God's holiness? Yes, how could you accept all the great and little sins from the beginning of the world and to the end of it, since you were the love of God Himself, and the Father in you, as you in the Father, and the God in you, how you in God? And how could the deity before the world say to you from the heavens at your baptism in the Jordan, saying, "This is My beloved Son, in whom I am well pleased?" -**

04] You see, you can think as you want, so you will not get anything understandable. And will not the more you follow the matter, the more enigmatic will you become, when you draw the right light and think quite deeply in you, as **it is possible that it is precisely the most pure being of God, even life in God Even, what is the life of all life, and the light of all light, might it burden so heavily with the death of all death and with the darkness of all darkness?**

05]See, if you can understand that, then this little offered hazelnut will seem so easy to understand, as if it had been completely revealed before your heart. But that is **the great step which everyone has to do in his heart and help to bear the cross of**

eternal love, so that he may one day want to share in the great work of salvation, which has not yet been understood, the overcoming of death and death the resurrection. Therefore be careful and first understand this great mystery, and you will see in it every single pore of the very weak brightly enlightened. -

06] You know that the world was from the very beginning all kinds of trouble. - and by whom and how she got into such, you know too. But how the world could have prevailed before God in her errand is another question. See, the world was dead in its wickedness, impossible to judge for the inviolable holiness of God. She therefore had to be continually judged from the barb of God, that she might exist as at least what she was; but do you say yourself, what is a judged thing, is it dead or alive? – (Himm 03, p. 076)

07] Since I can not tell you anything other than to help you with a question: is an automaton dead or alive? Your answer can not possibly be otherwise than to say: A machine is dead, and its movement is nothing but an artificial direction of the mechanic. And look, just as it was with the evil world before salvation. She was just a machine always directed by My barmy. But if you had before you an otherwise rather ludicrously beautiful automaton, to whom the art of the painter would have given as much as that of the mechanic, that nothing would go away from him except the independent life, to be a man in all perfection, yes You are not longing for not only the artificial life of this machine, but a really independent life? And if you were capable,

08] Behold, how was it to be done now that I am only alone in life, and that I have life in and out of Me, to give a true free and not merely mechanical life to the world to be constantly judged?

09] See, love had to separate itself from God or the original holy power from which it was eternally born and the power of God eternal from it. So this eternal life of itself or of the original power of God had to make a break with God and had to sink down to the dead world and put on the mortal of it, so that the mortal thereby loses mortality and becomes free again alive in and out of life God, which is the life of all life, since God Himself is in this life and life itself is in God. And so the life has proceeded from God, clothed with the mortality of the flesh, so that all flesh may freely become alive in itself through the life of God, as God Himself is alive from eternity through the same eternal life of love in Himself, -

10] See, that is the great mystery of why the love of God in man has made himself the most outrageous criminal and sinner, so that not only one flesh, but all flesh, might be worked through with the life of God. And this love, now overburdened with guilt, then, in contrast to the holiness of God, had to humble itself to the utmost point of all points by virtue of the general guilt or mortality it had taken on itself, and had to endure every imaginable reproach in order

thereby to come to terms with God to be able to reunite, as well as to restore all this to the **Father or the holiness of God** alive, which, although alive, has once gone out of God, but has made himself dead by the idiosyncratic and haughty rip-off of God - or of His eternal order. (Himm 03, p. 077)

11] Behold, after you have understood this pretty much, I will now also acquaint you a little with the reproaches that were necessarily made of Me by the holiness of God, so that you may experience something that the world has to do has not yet learned about the current minute. -

12] You know that all that was created in all infinity, according to the testimony of My dear John, was made and created by Me. But now take the evil world, which was always condemned by the holiness of God, that as the bearer of such sanctity, I must therefore necessarily share this reproach with the holiness of God, since the world and all that is in it are not through but was called into existence solely through me. For then, as the world was dead straight against the holiness of God, how was afterwards the existence of love, which had caused such a thing, which had to condemn the holiness of God, other than a self-condemning? - Now think of all the nameless acts of the people. Behold, Because of all these acts, I had to be condemned by the holiness of God, because the deeds themselves were condemned as appearances in the world that came from Me. What was there to do?

13] Behold, only two ways were open to Me, namely, the way up, and the way down, that is, I return to God, become one with Him, and by the power of His holiness destroy all that has arisen out of Me is - or I separate myself laden with all reproach, with the highest damnation of God, revive and sanctify my works there and do in My infinite humiliation enough of the equally infinite holiness of God. Look, if I were not the equally infinite love itself, as God is the infinite holiness itself, then of course I would have done the first. But my love was able to make the unspeakable express, denying its sanctity and making itself unholy, as it burdened itself with all guilt, and thus with the death of the heaviest burden. (Himm 03, p. 078)

14] But, ye know the event, when I prayed in the garden of Gethsemani on the so-called Mount of Olives to God, from whom I separated myself from the world. Behold, only then did the great blindness of My love fully awaken, and saw with the most terrible horror between Himself and God the infinite gulf; Allaah I repent in earnest that I have left God and have turned to the dead works of my vain lust, and at that time all creation stood in the great balance between being and eternal no longer being. For either I drink the cup, that is the world, and all that is upon it - or I set aside the cup, and the world and all things below it are destroyed at the moment when I set the cup aside.

15]But see, just where love and life have become faint in the infinite distance from God, God took pity on His love, strengthened you and commanded you to empty the superior goblet, and secretly said to her, "Still between me and you the extremes of infinity are not touched, therefore descend into the extreme depth of death, which is the ultimate limit in contrast to my holiness, so that I can grasp you there again, since the eternal circle of my holiness closes . " - See, then I patiently approached this goal, where I exclaimed on the cross at this infinite distance from God: My God, My God, why have you forsaken Me? "- and further:" It is finished! "And" In Your hands recommend I My soul " - or the soul of all life, or the soul out of which all that exists is born. -

16]Behold, now, if you consider this a little bit, you will realize how I am the very weak among you sinners, and how I still must reproach myself of the holiness of God in your place in some imagined human weak constitution in order to redeem each one individually and to bring them back alive into the holiness of the Father. Behold, such a man, of whom I serve myself, and in a certain way attracts his essence, in order to conceal your shortcomings, is like Simon of Cyrene, and could likewise achieve great reward, if he willingly in a short time only had the cross a little help carrying. But man is weak and fears every burden, but most of all the burden of the cross; and therefore there is nothing left for me to do, (Himm 03, p. 079)

17]Accordingly, in the by-word on the 'Very Weak', you must not be led astray by the personally adapting appearances, as you would like to be confused, for example the whole life story of the high priest Caiaphas or that of Pilate, or that of Iscariot, or even one of them Roman pagan emperor Nero, and other similar greater and lesser sinners not to commemorate, to hear; for look, with all these reproaches I had to be loaded from time immemorial. And so am I again laden with all your weaknesses and defects for you, and carry them for you in this somewhat strange enclosure, so that, as you already know, you do not harm your soul, you knowingly, that is,

18] But if you will, then take this byword under the name of the 'very weak' to you; do it - mind you! - in your heart from point to point and explain it to what you have now heard. I have now given you the key like a Peter to My Kingdom. This 'very weak one' is my veiled kingdom in you. Open it with this key and you will see miracles and discover true spiritual wonders in and around you.

19]If, in spite of everything of his testing, someone still seems to be hiding something and hard, as the hard teaching you once knew to the apostles, then turn to Me in all love, and be assured that I will not leave you in the lurch. For now I say no more: Go to my servant and hear in this point through his mouth My

grace, but now I say: Come to Me with faith, so that I may give you grace and your mouth also pronounce the sacred understanding of your me prepared heart. Although you are free to inquire of the servant, yet you will learn nothing from his mouth but what I will say in you through your love for Myself. Amen. That's what I say the True Seventh Amen. - - - (Himm 03, p. 080)

*The Lord joining a brother, even a sinful man (His servant or any poor man) at the feast. The Lord being manifest through that brother. Symbol: the house of Zacchaeus represents the sinner receiving the Lord*

To the silver wedding {10.12.1846}

01] Just write a little word about your friend and my friend celebrating a festival in a good way that gave him and his family a rare joy.

02] Although I have no pleasure in any (external) festivals that commit the people of the earth. But when feasts are performed on rare occasions by those who are drawn in My heart, of course I am also present, as in the marriage to Cana in Galilee, and turn the waters of the world into the invigorating wine of the Spirit!

03] I probably did not refrain from doing this with our friend - and thus made it visibly apparent that I brought you (Jakob Lorber) into this house at that time and that I was visibly there with you. And as you found there, so I have found those, very pleasing to me, not only mentally, but even physically - but what, then, according to the Gospel, is to understand:

04] Who confesses me in his faith and does My Word spiritually receives Me and I am with Him in spirit. - But whoever receives a brother out of love for Me in My name, will accept Me in the brother in person.

05] The recorded brother is then no longer the one he seems to be in the utterance. But the absorbed brother is then bodily I self in the fullness of my love, mercy and compassion. In love I am because love was shown to the brother; I am in grace because the brother received me with an open heart; and in mercy I am because not only one, but several brothers, who were hungry, found a merciful reception for the satiation of their bodies. (Himm 02, p. 297)

06] But if any one wants to cry and say: if the brother received is a weak, sinful, and mortal man, how well does my living presence become such a sinful brother -

**then I say: How did she rhyme with herself in the house of Zacchaeus?**

**07] You rhymed by the fact that the doctor always only for the sick, not the healthy who need no Seiner, staying and has to do with them.**

**08] But how could a sinner be my servant if I were not with him and in him? - But if I only choose healthy ones, that is, non-sinners, as my servants, ask you: where on earth would I find these ?!**

**09] Therefore, look to the brother not the sin, but what he needs, so you will find in every sinful brother a "house of Zacchaeus," in which I enter and where I stop for lunch at the sinner's table.**

**10] And now, behold, you AH-W., I have shown you the mercy of your wedding feast, that I brought the brother back to you from afar and Himself came into your house bodily with him!**

**11] But not only in this one brother did I come and come, but also through every poor person who enters the hallway of your house - according to the degree of your mercy!**

**12] Nevertheless, this brother has the precedence that he always has the word out of Me, which brings to life the heart and the spirit. But as he gives, so give it to me. And whoever gives him something, gives it directly to Me Himself.**

**13] Even if his flesh is sinful, as there is all flesh, yet his spirit is sanctified to me, before which all the treasures of heaven are opened up to offer to those who seek in their hearts.**

**14] But from this you will probably see, AH-W., How I was physically present in the brother at your wedding. But as you remained to the brother a brother in the works, and drew him back to your table, so am I the old man with you today as always, and will be your good guest every day, until you once become mine forever with your whole house. Because I do not want to separate your house (from you) - whether your love for me, so you in yourself increasingly stuck to the end of time. (Himm 02, p. 298)**

**15] But this is the symbol of your so-called "silver wedding", that **you grow in love and increase in humility and patience! For, behold, these are My basic attributes, even in the highest degree eternal!** (Himm 02, p. 299)**

### *The gifts of the Lord*

**00] If there is one given to  
my love holy peace, to**

whom the father  
wants to give new life out of its fullness,  
whom the father has accepted  
and who has come into his heart  
- that must never fear.  
If he only craves for me, if he  
feels a living pull,  
that the world and sin flow away from him,  
then I have already seized him  
with all my love-gimmicks.  
Yes, I carry him on hands  
to complete his life!

01] Behold, my dear Anselm-Wortemsig, I wish you nothing in a human way, but what I wish for you, I'll give it to you at once - and have already given it to you and have infinite for you in the supply, so you just want to accept it. (Himm 01, p. 332)

02] Behold, I will give you everything in abundance: "Silver, gold and precious stones" from My Father's Heart! I give you silver for the sake of your children, gold for your wife, and I will adorn you with all the jewels!

03] But believe in my name! Build on him like a diamond rock! And love above all Me, your good, holy Father, you will soon be aware of the great miracle of the power and might of My Name Jesus in your heart! (Himm 01, p. 333)

***The favourites of the Lord are the ones loving Him most. The Lord loves even His greatest enemies***

02] But you have this peace and think less about what is happening now in the world and lets me quite calmly switch and rule and judge the world. But, as a result of this, your love for the much smaller confusion of your heart can grow more and more to Me, your dear Father.

03] And the effect of this is that I as well have you very dear and not the small Fehlerchen remember that so sometimes bekriechen your outer beings just as the flies a pure window, they probably spot on the surface, but that the inner purity of Nevertheless, glass can not inflict the slightest dirt damage.Because if the glass is wiped off again with a damp cloth, then it is pure again, as if it had never been soiled.

04] And, behold, this rag that always cleanses you of all the little bubbles is - your

love for Me!

05] Grow only in this love, so you will become a dear little daughter to Me. And then I will give you everything, after which your dearest little heart can and will only yearn for me. - I am also very fond of your siblings, as they also love me very much. But I see in them more worldly things than you, my dearest little domestic Martha - and Magdalena but also there! But that is why I say to you quite frankly, and for the sole purpose of your name day, that you are the loveliest of me among your brothers and sisters.

06] I mean, this My confession of your little heart will not be unpleasant to you. But I also see that my open confession of your heart will not please your siblings as much as you. But they should only love Me right above everything else and ignore the judgment of the world a little more, but only follow My Heart - and I will love them as much as you do. (Himm 02, p. 421)

07] Nevertheless, although they turn their eyes more to the world than you, I love them very much, and always pour them into their hearts, and thus increase their love for Me as well as in you. And so they may find in this insurance also a mighty comfort!

08] I even love those people who are my most aborted enemies. How much more you, who are my friends and girlfriends!

09] I tell you: although you still walk in the body on the earth, yet you are in the spirit as an angel even with me! - But there are also differences in love, even of the pure angels in the heavens; how should they not be among you who still walk in the flesh ?!

10] But the angels who love Me most are the closest to Me.

11] Because Magdalena loved me the most, she was also the first person to see Me after my resurrection. And so I also say to you: Because you love Me the most, you are closest to Me.

12] Follow all the rules that I have given you! Keep your heart and your body clean! - If sometimes earthly thoughts and desires want to sully it, just like the flies a pure glass, then just grab the wet rag of My love quickly - and this will always keep you clean and clean!

13] That's what your dear, holy father says to you. Amen. Amen. Amen. (Himm 02, p. 422)

*The Lord repays everything with good. He comes in the garmyent of pover. DO good to everyone*

What you do to the poor, you do Me! (Greifenburg, 11.02.1845)

To Andr. HW

01] My dear Andr. HW, what you do to the poor and what you do to my servant, you do as directly to Me Himself; for in the poor I am myself poor in the world, and in My servant I dwell for you all as in the fullness of the power of the Word out of my eternal love and wisdom, which in the world is also in poverty, - when and where she comes, but the richer is in the spirit of eternal love from Me!

02] If this love is also trapped in the dungeons of the world, which are the hard hearts, yet it serves all for the salvation of eternal death. And if this love is also poor before the world, it nevertheless gives everything to all. Even if she is despised and mocked, she still gives away the greatest honors forever. If she is killed by many, she still gives her life. If she is torn and martyred, she will still give up everything she gives! For crooked things she gives straightforward things, for unequal things the plain, for belles the sweetness, for vinegar the best wine, for the night the day - and so everywhere the good for the bad and the noble for the base!

03] But if love is good for bad, what can you, the giver of good, expect from this love ?! Therefore do My servant, who has this My love in him, what he desires, so your reward shall be too great in this My love in the servant for ever! - That speaks the Eternal Love amen, amen, amen. - - -

In the dress of poverty, the Lord often comes to His children

01] Do good everyone! No one is too small for you, no one too great, for in the kingdom of God prevails the fullest equality of all estates, of all nations. Only in the dress of poverty, the Lord often comes to His children on the earth, but they do not recognize Him, because their concepts of God in and of themselves already are pride. ('From hell to heaven' (Robert Blum), vol. 2, chapters 275, 15, 276, 13 ; jl.rbl2.275,15 ; jl.rbl2.276,13 )

*The (spiritual) brothers of the Lord*

00] A letter from Jakob Lorber to Dr. Ing. Zimpel, s. At the moment in Merano, Lorber's words of the Lord, which were not written in his own words, were:

01] Dear friend and brother! Do not be surprised that I mark you so! For you know that the good news is, "Many are called, but only a few are chosen."

**02] The professed are children of the world, but if they follow the vocation, they can become My dear children and children. - But the chosen few are My brothers and are neither of the soul nor even less of the spirit of this earth, but from there, from the trough I am myself.**

**03] You are from there, from which I am, and therefore I am a true brother of My Heart.** But do not think that you are vain! For behold, I myself am humble with all my heart! How should not my beloved brothers be !? (Himm 02, p. 435)

04] What I give you is a life of life for you. And you will live forever, and you will never feel or taste the garbage of your flesh. Because my brothers are free! Freely they chose hard way in my light out of great love for me of the flesh. And free again they will lay down the flesh and relate their ancient, yet everlasting, new castles in My eternal Jerusalem and therewith reign with me over infinity. (Himm 02, p. 436)

### ***The Lord's Justice – the incomprehensible ways of God –***

00] The following spoke Jakob Lorber today when parting from his mother to her as a sudden parable to their comfort, as it complained of many bitter experiences.

**01] It was a man who was made to believe the many sad events in this world, God does not care much for the people and calmly watches how the weak would be oppressed by the powerful and the poor would be overpowered by the rich.**

**02] Then God sent an angel to this man, who led a virtuous life. He said to him: "You shall know the incomprehensible ways of God, follow me!"**

**03] Then the angel led the man into a palace to a very rich gentleman. The angel gave him a large sum of money and many gems. - During this gift, a poor man called in the rich. These angels were killed (n.b. the rich was killed) by the angel. - Then he led the man into a village to an almost rotten hut, where a numerous, extremely poor family lived. This hut was set on fire by the angel, and the poor inhabitants saved nothing but their lives.**

**04] When the man saw all this, he said to the angel, "You are not a messenger of God, but a messenger of the devil! You are inflicting injustice on injustice! "**

**05] The angel said, "Hear, and you shall soon judge otherwise! - See, the rich man I presented was proud and stingy. But when I so greatly increased his wealth, he began to drink and wasted everything, that he finally became a beggar and began to humble himself. The beggar whom I killed was well on the way, but he had made a great inheritance that very day, and thus he would have become haughty, would have lived extravagantly, and would have fallen away altogether**

**from God. - The poor family, whose hut I set on fire, was hardly considered before in the village. But the fire hit near and far great compassion, and the poor family was generously rewarded from all sides. " (Himm 02, p. 158)**

***The parable of the ornate clock. The extraordinary wisdom of God coming only from one source: love***

**The ornate tower clock - a parable {04.06.1847}**

01] On a high tower in a city of that time, a duke erected a magnificent clock. As the tower was octagonal, it made a dial on each of the eight faces, which naturally fell between the eight corners, so that everyone could observe the hours from all possible points and convince themselves of the number of hours, minutes, and minutes Second it is.

02] In addition to the most accurate time division from the hour to the second, the clock also showed the monthly date, the state of the moon and the other planets, as well as the daily duration of the light from the sunrise to the downfall of the sun and then the four seasons - but of course all these special astronomical data on their own, under the main clock sheet mounted astronomical dials.

03] In addition to all that this watch showed on its dials, it also had a very good hour and quarter hour strike, as well as a very pure glockenspiel movement - and for all this extremely complicated mechanical mechanism only one single weight! In a nutshell, this watch was in vain searching for its kind anywhere in the whole educated world!

[ 4 ] That is not the only reason for that, not even for the fact that she performed such a very different service so exceedingly well; but that **all these very different activities were put into the most expedient motion by only one and the same weight of impulse, that was the real wonder of this watch.** (Himm 02, p. 342)

05] When a stranger came to this city, the clock that he had seen was obvious to him first, and he asked the next best, how many springs and weights have this clock. When he was told, "Only one thing," he was stunned and incredulous, and said, "That is an impossibility! So many and so different activities and only one driving force? No, no, that will not work, that's impossible!"

06] Again another came from the stranger and looked at the clock, and wondered when he was told what the clock was doing. He said that every dial had to have its own engine, so the tower would of course have to be full of different clocks. But when he was told that there was only one engine to move all the hands, he was completely

upset because he thought that his ignorance would allow him only a joke. And he went away and did not inquire further about this movement.

07] And again another came from abroad and admired this clock and asked for the master of the same. And they answered him: "The master of this watch was a very simple country man, and it is not certain whether he was literate writing!"

08] The correct answer brought the stranger in a formal rage that he thereat was silent and soon left, because he had not come to scold himself for a stupid fool in such a clumsy way.

09] **And so a lot came and asked like the first one. But when they wanted to dedicate them more closely to the secrets of this work of art, they all became angry and said: "Until we have seen this with our own eyes, we can not believe it!"**

10] **And behold, they were led into the tower. But when they saw the countless wheels, the many levers, cylinders, hooks, rods, and a thousand other mechanical devices and connections, they became nonsensical and spoke and shouted: "Who can see through and understand this work? That can not have been human! There are a hundred ages to count only the components of this work, let alone make it! "- And all these strangers went away nonsensical.**

11] **Few were able to prove the correctness of this work, although for the few better ones too simple and unscientific masters of work remained more or less a stumbling block. (Himm -2, p. 343)**

12] What does this picture teach? What is its inner, secret meaning? - Think about it a little each and practice so in the search of the inner truths and discover in it as much as possible, until its time the perfect release will be given! Amen. (Himm 02, p. 344)

### ***The Lord's home is where love for Him is***

02] When the hand of the pointer fell, three texts were touched, namely the 27th, 28th and 29th verses of the Gospel of Mark. (After Luther's translation of the 28th, 29th, and 30th verses) Therefore, we too now want to touch on these three texts and purposely demonstrate their purpose. And so listen!

03] **"And when He came home, asked Him His disciples: "Why could not we cast him out "- And He said: "This kind can come with nothing extend but by prayer and fasting "- And they went on from there and. walked through Galiea. And he did not want anyone to know. "**

04]"Since He came home." - **Where is He at home? Everywhere where His**

**disciples are! For what you have love for and where you find love at the same time, there you are at home. - So I'm at home with you too - because I love you and you love Me!** - And if you will move to where there is more pure love at home than here and I in general therefore also "more at home" than here (meaning the heavenly world or generally a state of higher spiritual perfection) - there you will you are the more home than here! (Himm 02, p. 171)

***Why God doesn't take immediate measures against evil-doers. All the people are God's children***

#### **God's Long- suffering {23.04.1843}**

00] O Lord and very best, Holy Father! Yesterday, through your and my friend AH-W., I heard that **a mother had brutally abused her child** through a hyena-and now also consider that such vicious cruelties are being practiced here and there to an even greater extent.

Tell me, if you, as the most right and almighty God of the sky, the earth and all people pay attention or not?

For behold, if one looks at the great wrathfulness of men, as they can be carried out with impunity, then with the best will one comes up with at least half the thought, as if you were not in the least interested in the humanity of the earth in general take care of the particular.

So tell me, what about such horrible phenomena? Do you take note of this, or do you allow everything to go so carelessly, do you know how to do it? Or does that necessarily happen, and does it have to happen? - What should I think of that? - O Lord and most loving, holy Father of all human children on earth, give me a sufficient answer! - Your will will happen! Amen

01]First, I have to tell you that your question is completely superfluous and very stupid. **For if you suspect a god that is like me (of love), even if you do not yet completely trust in him and hope and love him, even a foolish question should come to your mind at the foreshadowing, let alone in your condition. where you have been able to talk to Me in an unprecedented way every second for over three years, like a person of your kind!** (Himm 02, p. 222)

**02] But for the second I have often shown you the endless necessity of the free will of men and explained to you how the eternal life of the spirit in man depends entirely on it and that I, if I want to preserve it, rather die myself must just as**

**little as touch this free will with My omnipotence. For the most subtle touch of the freedom of the human will with my will costs every human being instantaneously the life!**

**03] I already have all this - how many times! - shown. And yet you can ask Me, whom you should already know, so terribly stupid ?!**

**04] Behold the wife of Loth! She was seized by My will power. But what happened to her ?! In the days of Noah My will seized the earth. But where did their population come from, and what did I have to do to bring the dead, the annihilated, back to existence and life ?! - Should I then let myself be killed anew in every wrathful sin of the people, thereby giving them a new life? "**

**05] But how do you love Me, if you ask Me, why people in their freedom do so arrogantly with their freedom - and would rather have Me as a disciplinarian than as an over-good Father - and thus bring Me again out of the cross ?! - Do you already have a just pity with people, how is it that I do not deserve any of you? Should I let myself be crucified daily?**

**06] If you see a foolish mother or a foolish father maltreating his child, then you are immediately in a bind and even want to quarrel with Me, the most loving father, and say out boldly: "But Lord, if you are any one, how can you to look upon such abominations ?! "But I say to you: Just the nasty woman should be a gospel to you! For it has disturbed your mind, and you should have at once punished it with infernal fire, so punish it with an infinitely greater torment (punishment) than with what it has chastised her child! (Himm 02, p. 223)**

**07] But you do not consider that all the people of the earth are my children. And if you have already found the bad action of such a mother to be home-provoking, I would not like to look into your heart, what would this say to me, even if I would like to mercilessly go crazy on my erring children with every reasonably well-known offense? !**

**08] You want me to make people merciful. But I should mercilessly kill every erring child immediately !? - Truly, with these terms of mine, you can stay pretty at home for the future! - Do you think, I do not see the vices on earth? - O you gate!**

**09] I see her well; but it is not yet time to extinguish the sun in the sky. It will be wiped out early enough for anyone!**

**10] On the other hand, everyone will find the reward for his work and on very special occasions already here! - That's enough, and it needs nothing more!**

**11] Get to know Me better and do not force Me to become what you are; but be as I am, you will judge and punish more wisely. Amen. (Himm 02, p. 224)**

*The greatest Servant. The way to the complete inner spiritual freedom*

**Informal Embassy {31.07.1843}**

**00] {jes.42,19} : »Who is as blind as My servant? And who is as deaf as My messenger I send? Who is as blind as the perfect and as blind as the servant of the Lord? "- To whom, O Lord, does this prophecy of Isaiah aim?**

**01] First of all, this prophecy aims at Me and says nothing else than: Who is as full of love as I, God of eternity, who I even wear the form of a servant to serve as father to all my children in the most just manner? And who is so full of patience, longsuffering, mercy and mercy and does not listen to the many blasphemies of the people and does good to those in the world who mock and disregard Him and love everything that now has the world more alive than Him Lord of life ?!**

**02] Who is as lenient as the all-seeing? And who respects man's sins as little as I, the one-person-saint, since I even enter the homes of sinners, and keep with them a joyful meal, and teach them the ways of life Himself, and lead and guide them, and yet do not compel them, to step out of their outer freedom and capture it in order to reach inner, true freedom in spirit - but can anyone do whatever they want ?!**

**03] It goes without saying that everyone can attain the inner freedom of the spirit only through the voluntary, complete restriction of his outer world freedom, that is, through a complete self-denial, within which eternal life is founded. For whatever man does pleasurable according to his external free will, draws him from the spirit, and casts him into the quiet and ever narrow path into the spiritual free will.**

**04] He may well externally recognize the true, to the inner life what is necessary as such. But he will never see the mighty love enterprise in himself, to do so completely, but will either settle for the sole knowledge or he will be half-way half-way - so a lair, who hardly ever get to inner, spiritual freedom becomes! (Himm 02, p. 232)**

**05] But for all that, I am always deaf and blind, and let each one his joy and his love, until at the end it will show what someone with outer freedom will have achieved, even if it were so cheap before World.**

06] However, according to this prophecy, it is the same with Me, as it is, secondly, with every servant and messenger whom I send or awaken. He is only allowed to teach, but not to do violence to anyone, but in such a case he has to withdraw and become blind and deaf, so that everyone remains free to use his will, whether to live or to die - the servant is not responsible for that and Let him be deaf and blind, so that each one of his own merit will be, either way!

07] That is why I no longer give the servants any other miraculous power except that of the Word alone. Whoever will let himself be guided by this will reach inner, spiritual freedom. But for whom this miracle does not suffice, let him remain undisturbed in his outer freedom and its consequences! (Himm 02, p. 233)

### *The Lord as Saviour of the World – Parable of the beautiful widow and her weak, fourth man*

#### The power in the weak - a small parable story {31.05.1847}

01] Once upon a time there was a widow who had died **three men<sup>13</sup>** over short periods of time. When she became a widow for the third time, she thought with great sadness of her heart what she should do: whether she should take another man to court her for the fourth time?

02] For seven days she considered this matter. On the eighth day, however, her heart triumphed over her thoughts, and she said to herself, "I have now found the conviction that, if I take the fourth man, he too would die in the near future, for I am too much equipped with feminine charms and these bring death to every man. Therefore, I now want to remain a widow until the end of my life, and no man should find more death in my charms! So it has to be decided and done! For I see that I am not made for the men. "

03] On the ninth day after such a firm decision, however, a suitor came and solicited her hand. And the widow thought of her decision and said to the recruiter: "Friend, what do you want from me? Shall I give you the death too? Did not you hear how soon the three of whom I was a woman died, unable to resist my charms-and all were men of great strength? But you are a weakling and want me to be a wife! Will you not fall under the fall of my charms in the first days as a victim of your weakness ?!"

04] But the weak candidate for the widow's hand spoke with measured words: "Most

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<sup>13</sup><sup>13</sup> Who are the first three men who have died? They should represent rulers of the world before Christ's time... eventually institutions, social orders?...

beautiful woman! I know the fate of the three men to whom you were a wife, and of whom you are a threefold widow. But behold, I am not of the kind of these three of your former men. Your charms will not harm me, because I know myself as well as you know yourself! That which will kill your former men will bring me to life! And you should not be responsible, so I also die by your side. But I say to you, Behold, I will lay your body in the grave rather than mine. Just try it, and you will convince yourself that in the end, as the "weak," I will end up stronger than you and your three first, but now in the grave modern men, who died of your charms. (Himm 02, p. 336)

05] When the widow heard this from the weak man, she became angry in her heart and said to the weak candidate: "Well, because you too are an enemy of your life, take my hand here - and die! I am now your wife, your death! "

06 And the man took the widow's hand, pressed it to his heart, and said, "I have won! - Death is in you, your blood is poison and plague your breath and your flesh like that of adders. But you shall not be death to me! "

07] had as the marriage lasted a year the woman was for the first time blessed and marveled thereat, that the weak could such things as the three earlier had not been able to because they always just died.

08] So came the second year, and again the wife was blessed; and the third and the fourth year, and each one was newly blessed. And the woman marveled at her husband's strength and fortune, and became weak, sick, and dying.

09] But when she was brought to the grave, the man did not allow her to be buried, but opened the coffin and laid his hand on the woman's heart. - And see, it started to stir. And she straightened up and became fully alive again.

10] And the man said to the revived woman, "Do you see how much power there is in the weak man? Not only does he not die and will never die forever, but he can also revive those who have already died on his hand and his heart! "

11] Then the woman jumped out of the coffin and hopped and jumped for joy at her miraculous husband and said: "Who are you who can do this like no one before you?"

12 And the man said: "I am the Alpha and Omega, that you, world, long misunderstood! - But the very one you do not believe in the end is the one who gave you what you missed on those who used to have your hand and your heart and who you were to death! But now that you are awakened and live again and never will die, and have brought forth from Me fruitful living fruit, so shall those who died in you live again! - Let it be! "

13] This little story will only be revealed after some time. Amen.(Himm 02, p. 337)

## *The physical appearance of the Lord*

### **Self-description of the external Jesus {01.06.1840}**

01] As for the pious wish, which has long since been the painter W., more in the head than in the chest and their entrails, I say that I have no picture, neither of color, still less of wood or even made of metal or stone, is pleasant.

02] For see, all this is nothing but a matter and therefore dead. But if you now picture me in matter, then you present me in death as a kind of skin-outer form similar being - which has often already pulled out the Living out of your hearts and has in its place attached a dead image of my skin.

03] Therefore, you should strive much more for the living image of My Love and My Grace in your hearts than for the faithful imprint of My Skin! For just as your life does not reside in the skin, but only in the heart, so does all life pass from me not from my skin, but from my deepest depths within you - just as naturally all light and all the warmth of the sun emanate from her Center, as a small spark of My grace and barmliebe dormant dwells. - See, that's the truth!

04] But if you nevertheless want a picture of my skin, I will give it to you as well as to the Israelite people a king! But woe to those who would like to be worshiped! Their soul will become dull, and their spirit will hardly ever find My life fuller in itself.

05] But that the shape is my skin, namely the head, hair, eyes, nose, mouth, ears, chin and neck:

06] The head is 10 inches high without the hair, and 7 inches because he is the widest, without the hair. The forehead has 2/5 of the entire length of the face, and then the nose 1 1/2 fifth, and so from the nose to the end of the chin also given 1 1/2 fifths.

07] The forehead is ovate curved, without wrinkles, very light in color, full of divine sublimity against the hair, which should be light golden blonde.

08] The eyes should be big. Blue the iris. The pupil very black relative to the blue. The angles are pure. Eyelashes fresh, eyebrows strong and dark brown.

09] The nose is straight and noble, soft and not too wide, not too narrow.

10] The mouth full of dignity and grace, half open as when a lover spoke to his bride, not too narrow, nor too far, but fair, so the upper and so the lower lip, soft in the corners and gently in the middle.

11] A slightly protruding chin, not too wide, too narrow, well decorated with a beard a little darker than the hair held, the latter divided fair in the middle of the chin. The beard should be lost a little bit along the two jaws and should not take more than 1/5

of the cheek. So should the upper-mouth must be fair, so that neither the lips nor the two corners of the mouth are affected.

12] But the ear should be exactly according to the conditions of the nose, and should be free (uncovered) of hair, which behind it should fall gently a hand's breadth over the neck.

13] But the neck is medium long, perfect, like that of a virgin.

14] The expression of the countenance is to represent a bridegroom of love in wistful glimpses of his unfaithful bride, similar to the one who bids farewell with the most affectionate heart, with a tear of pure and true love.

15] The figure is taken with a sky-blue, Israelite, wide pleated gown with white, breadth of bread, standing, barefoot, reaching out to your right hand sinners - as saying: "Come to Me, who are laborious and laden! I want to refresh you! "- and placing the left one on the heart, as if saying: "Children, there is the way of life, there is the door to the Father! He who does not go through there will not come to the Father. "

16] This now exactly described picture should stand like on a hill, behind which a great glory rises. To my right and left are two large pillars adorned with two fiery cherubs. And in the middle of the pillar is a tablet of prayer, carried by a seraph. From these two pillars left and right, a strong wall continues.

17] Below the hill in the plain, however, are depicted several groups of men, of whom few turn their eyes to Me, but most, turning away from Me, stand on small broken tables of prayer. Right at the angle to the left there is a rump, laying ladders against the walls and wanting to storm them, while the ladders are much too short and too weak to bear witness to several broken pieces.

18] Behind my head, parts of the new city of the sanctity of God, which has just begun to descend before you, are faintly revealed as if surrounded by light haze.

19] See, that is a perfect picture if it becomes, as I have faithfully stated. But it will be hard to do the right thing without My grace. But if the painter W., the iron one, wants to do it out of pure love for Me, then grace will not stay on the way and the picture will astonish all who will look at it, even if only out of foresight, and will break many things stony heart, since then it will not be a mere picture, but as such a content-heavy initial letter of the new Jerusalem, as which it should be regarded alone! - Amen. (Himm 01, p. 27-29)

### *The Lord lived indeed 33 years*

01](Jesus :) »My dear AH-W.! How do you ask about it? It must be clear to you that in the course of thirty-three years I have certainly spoken more than is contained in the four Gospels! - So Paul may well have taken a little word from Me that I have spoken, although it is not found in the four Gospels, but in deeds and parables. (Himm 02, p. 285)

### *How can one recognize the Lord appearing in a visible form?*

18a ] You said, O Lord, that you have already been more visible among us. We did not recognize you. If you come to us visibly again, then graciously tell us how we can recognize you - whether by your gaze, your speech or something else?

& nbs p; jl.him3.120,18b] Answer: Such a question! - Nothing but love, and nothing but heart. Because a beggar has and does not carry religious orders as alone those of sheer poverty! – (Himm 03, p. 120)

*An angel as a song of God (Michael[31] aka John the Baptist [18] on). Prophecy of his return to fight against all hells [30]. The word of God was only borne by an angel before His incarnation [50]. Satan's plan [51] – [52]. Deity's anger and plan of destruction [53] – [62]. The great plan of salvation [54] – Germination of the purest man [59]. Destiny of pride and lie [62]. The holy city descending [64]The great angel John/ Michael signifies the voice of conscience*

### The angel {23. June 1840}

01] Here I will give you a lofty secondary word, so that you may see the greatness of a sparkle of my eternal love infinite strength, power, and the deity's primeval power and holiness in Me, and thereby also your so salutary nothingness in all that you are, do, do, think, write and write from yourself. But at the same time you should also see from it what you can become through Me.

02]But, what I say to you here, you shall hear in a modest song according to the heavenly highest. And even if the most sublime forms are to be formed when speaking of the new building of an over-world size, you should not consider this as a poetic impulse, as in human songs; because with me there is no such, but only the purest truth, and My name is already for itself the highest momentum of all singing.

03] Now follow the song, and the song is an angel, and it goes out of Me, and brings you a good and oversized message, as follows:

01] On all the vast suns distant great morning stood  
a great angel, stretching his naked giant hand  
in my world creation endlessly deep depths middle,  
and wanted to  
tear a sun out of their luminous areas like a heart boldly from all worlds center  
and then, like one Nut, bite in his mouth.

02] And he would only do this to try to obtain his power,  
which he has faithfully created out of My love.  
But he thought to himself after well-mannered Engelsitte:  
"What am I to try that, since  
already at my kicks more than millions of such sun  
debris rests , therefore I want to think of myself and do something great.

03] "Therefore, I will turn my eye to the great morning,  
and then, for my vision, shine the brightest radiance,  
to behold, then out of all the worlds vain dust,  
before yet such a dustbin becomes a robbery,  
a dust which once was Most High has borne,  
**We dare not speak the name** with our tongue. (Himm 03, p. 021)

04] "Because I want to see great things to build myself,  
so I can look in my big brother's workshop,  
where they love to make a resting place  
for disused world remains dead giant  
men , as well as the All remote limited large sleeve floats,  
in which every billion suns are shoved.

05] "And the measuring of these spaces is a true delight,  
for then the small world in our breasts is enlarged."  
What are the other thousand such eyes of all my eyes,  
as even billions of such globes do not delight? "  
But the spaces between them are indeed Pods armies  
to measure a lust in their light deep seas.

06] "For if one measures the other as by a sleeve back  
and since the large distance forgets because of his own  
and thinks: How small as a sapling to a spark  
! Which has fallen as the global fabric of the Lord's eye -

**o then'd 'I will become the smallest of all world-stars,  
yes, even so, even a human child on earth!**

**07] "And if I further think about God's eternal greatness  
and thus compare my angelic nature of vain nakedness,  
then deep rise from my heart's deep life  
reasons a great light thought me to a great wound,  
that I will not even the lord in the smallest ever ,  
as long as even world goblins of my size have to give way!**

**08] "O what all beings Angel size, power and strength,  
so they can not see the Lord smallest works of love!**

What good, with rigid views measure the infinity  
and count all the globes armies into eternity -  
if you look by God but never can and will never approach,  
and thus lose the greatest of all magnitudes by size. (Himm 03, p. 022)

**09] "O then I fall down on my knees and shout loudly,  
so that before my voice of a world's number dreads:  
O great God in your heaven's heights,  
hear graciously an angel, your servant's supplications -  
**I would like to like to see your love apartment  
and how my dead brothers are resurrected!****

**10 "O take me my greatness, Lord, and make me as small as possible,  
that I may be with you where your children are,  
and show great things of your omnipotence -  
and then with them glad of your salvation Singing love  
and as a brother they lead according to your holy will  
and guide them in our way loving always in the quiet!**

**11] "And even**  
if your love is always turned towards the little one, think so - I once went out of your  
creative hand  
and became great as a world leader according to your will  
and led, as you see, always the same according to your goals,  
that I a little thought big of my strength,  
for that, O Lord, have you already punished me lovingly! -

12] "Now turn back your mercy to me  
and make me the people on the small ground 'for  
that I also may be as small as they are allowed once you' call 'father'  
wohlgefäll'gen from you allerg'ringsten grace levels!  
O Lord, ask your great servant pious plea  
and make me small and sit down in your least midway! " -

13] And behold, I heard the great angel's lamentation  
sound loudly, that **his voice pierced my heart** into sound,  
and thereupon, by a gentle thunder, distant rolls,  
like an echo, repeat his request -  
as a sign that I have his desires all heard well,  
and I am the same, as will be seen, preempted

(Himm 03, p. 023)

14] For while he was still praying on his broad knees,  
I have already conferred a high grace on a woman here,  
and have already laid the seed in her for a man,  
before the Amen has penetrated to my angel's ear,  
and as when he heard the great Amen in the rooms,  
he saw the earth lining at his feet!

15] And, behold, **the earth gently took him in the hand**  
**and pressed a kiss upon this pledge so dear to me.**  
And when he did this in loving rapture,  
the earth lay already quite revealed before his eyes -  
and at the same time saw a beautiful woman approaching him,  
and saw how **her mother immediately took him into his heart.** -

16] And when he now moved in the heart of his mother,  
as he lovingly stretched out  
his angel  
's arms, **another woman came to greet the angel's mother**, and what about her fruit,  
she wanted to know.  
Eh 'but still the last one could open his mouth in salute,  
so the angel spoke loud at first and announced:

17] In the heart he began in this way  
to say, "**O mother, behold the mother of all the suns,**

**she bears in her breast, which all the heavens do not embrace!" Therefore, O mother, shalt thou not greet her !**

for me the once great world for handlebar has made,  
has just friendly laughed at me from their hearts. "

18] And when the mother clearly heard this in her heart,  
she was quite thoroughly troubled from feet to the head.

**Then the mother of My Body realized it's purest nature  
and could not solve such a riddle herself. -**

**And, behold, the love of God began to stir in her  
and said, "John, be silent of My mother's blessing (Himm 03, p. 024)**

19] "Soon the time will come when you will go before Me  
to prepare My ways and a land to stand in.

**Then you will find many deaf and blind children of men,  
and only then shall you proclaim loudly of My coming -  
that I came as the Lamb of God in their plagues, to  
carry all sins innocently faithful to them!**

20] "And as you were great in your angelic sphere of influence,  
yet that great one was hardly a droplet to the one in the sea,  
in which your lord, before whom the worlds abound,  
as brother gives you to see in weak people Life, that the weak may be  
strengthened strengthened by My love,  
even though the worlds all perish by My power! " -

21] And, behold,  
**John began to leap for joy in the womb** , for he saw with - - - nothing to make my  
greatness.

Mary, My Mother's purest heart,  
noticed very soon how Elizabeth  
blushed with life , for she thought of her age  
and of the old women of the Promised Land.

22] Then Mary spoke with  
emotion in her bright soul: "Elizabeth, you are ashamed of this holy place? -  
Remember, what has become of us God's highest graces,  
that should never bathe red in too great a shame,  
for that which leaps in your body before exceedingly great joys,  
is great before my life - therefore rejoice modestly! "

23] Elizabeth, well reminding herself of Mary's height,  
remembered well how it was with her and with Mary-  
and fell down on her knees before the pure one,  
and began to weep with exceeding delight,  
and said: **O mother full of the Graces, be high benedeiet  
and your fruit, by which the world is freed from the curse.**

(Himm 03. P. 025)

24] "For what I wear under my heart, is not small;  
as könnt'es too, and wär'es world great, be a bit  
before your grace, whose size is not all the heavens  
like include and endure such a bright light,  
which still When all the suns dwindle, all will be bright,  
the faithful hearts will judge according to His ways.

25] "Oh God, where does this indefinite grace come from,  
that the Mother of my Lord  
visits me on steep paths , not spooky high mountains battlements, nor the distant !? - -  
shine very incomprehensibly bright the dear stars in  
the high sky there, and also the foliage of the fat palm trees  
, completely understandable to me, a praise in high psalms!

26] "O mother, now I realize only in my heart,  
the whole great earth makes you a sacrifice,  
which is right and cheap, since no one will understand it,  
as us, the poor people, we weak and completely confused "in our night of sins could  
such a miracle become:  
The Lord, God of Abraham, takes on the human complaints!"

27] And see, there came Maria towards the mother of John  
, saying, "**Elisabeth - the desolate shores of Jordanes**  
**is what you carry in your heart, the voice of one calling**  
**is and since pave walkways along the river stony shore,**  
**he As it is written, the angel will be the Lord's,**  
**and he will covet his repentance severely from the people.**

28] "And so, oh believe me, it is initially determined only by him  
recognized the Lamb who takes away the world's sins.  
**And there is also happened that the Lord by him on earth**

in the water will be baptized under offnem sky.  
Since he and many who listen to his teachings will  
hear a great testimony of the Lamb from the heavens.

(Himm 03, p. 026)

29] "And behold, beholding the Spirit of heaven,  
and abiding in the same bright light over the head of our Lord,  
and seeing God fully at one with man,  
with it would set free the world from all sins! -With  
it, the laborious and is laden, is freed  
from hell and from their hordes.

30] "And now, Elisabeth, in the end, joyfully hear  
from my heart a greeting that is still unknown to you: -  
" John, my faithful angel from the light of the spheres! "  
As the suns of the past had to return to My order,  
then you shall soon return Heart of My Children Prepare me  
and bravely fight like a lion against all the hells.

31] "For, behold, of all who were born and yet to be,  
no one was greater than you, sent by Me on earth,  
for all the fathers and prophets in the holy land  
have I raised from the little angels of love .  
but you have come in tiny Israel -  
a prince of angels, bright with the name Michael!

32] But look, and whoever  
grows small will once be in My kingdom, will be greater than you as a prince  
without any comparison of dimensions!  
And  
if you want to become great, like the smallest children here, then you too must be  
born again from Me,  
for behold, from now on every angel on earth  
will bear human complaints like the Creator.

33] "And whoever shies away from walking in My love ways,  
and will not enter the angel hard narrow bridges,  
which will, as you once settle only dead orbits,  
but a new creation fill life anchor, -

**o see, will never given to a primal angelic spirit  
, except to the one who dined at the children's table,**

(Himm 03, p. 027)

**34] "I will give abundantly to the children in this world,  
my rich table will be, O hear without fearfulness! -  
a heavy cross on this earth, as a blemish will  
clear mankind of hell's nights, veil of sin  
and wash the earth of the feces of Satan's  
brood, with its blood shed with bitter suffering.**

**35] "Through this, human children are completely born again -  
and angels only when they have freely chosen My Cross  
and ascended from their old heaven to the earth, to  
conquer for themselves, as I do for all, the hell .  
this only they will be like me and my children,  
to take the same children the bereit'te from me kingdom. '**

**36] "And now, saith Amen 'to God in my heart fullness of life,  
and every word is now flowed in silence,  
you had a great seal of secrecy and fidelity  
of what told you it was told from my heart free.  
For see "Through me the Lord gave you notice of His will,  
so keep him and act faithfully, in silence." -**

**37] And when Mary came to the conclusion of this speech,  
Elizabeth offered her her hand in farewell  
salutation,  
and so rested the aged in quiet reverence - and hurried home to do good again. -  
And when half the distance they had gone in the morning,  
then Joseph now began at home to do much care for them.**

**38] He stopped the work and saddled the donkey, trotting on  
to his wife, his heart of pure queen, in  
spite of rapid progress over the plain, mountain and ditch, relying  
on Me, well packed with fruit, carefully trotting.  
But before my dear Joseph had made himself for the journey,  
Mary held him captive already in her circle.**

(Himm 03, p. 028)

39] whom she has wrapped with her arms  
over him, who cared for her, with her love too warm.  
And Joseph, when he saw this, he began to weep,  
for he was rejoicing in joy again with his own,  
whom he only recently wanted to leave out of fear 'in pure love,  
since he could not understand' my blessing early urges! -

40] The same faithfully presses Joseph to his broad breast,  
remembering the high grace in her - and consciously of  
what an angel just before him has faithfully proclaimed,  
saying: Joseph! do not fear, which was allied  
to you from above; for what is alive in it,  
begotten of God, shall you call Jesus, that is the Christian. -

41] Therefore Joseph, too, was greatly moved  
when he saw Mariam dripping full of the highest graces,  
and saw that the weary, weary traveler embraced him -  
and heard the angels singing high psalms round them;  
In his love of close circles he found himself engulfed,  
sung about by all the angels in the world as happiest.

42 **Then fell out of great love before My mercy,  
and praised his God in this new ark of the covenant  
, saying, "O Lord, graciously take the work of my hands,  
and give me old man's strength as a gift of grace,  
that I may give you and Your mother could faithfully create  
a nutritious bread in all love, free from debt!**

43] **And what he faithfully requested of My Grace,  
was granted to him in all the places he had to enter. -**  
Now see, I gave you here  
clearly to understand clearly in this song on the right line , where you should like to  
linger,  
so you will also learn my angel's traditional costumes  
and werd't how they soon despise the worlds largest 'around you. -

(Himm 03, p. 029)

44] What good would you benefit even a much greater being than the angel you already know , - could it redeem you?  
And could it tear you from death's hard bonds?  
For do the great worlds see there glistening in their tracks  
and say what the dead masses are to a spirit? -  
I say: to nothing more than to increase death in a wide circle!

45] And now open your eyes and listen with your heart,  
as you already know that I do not even care to joke in songs,  
so I will still here to give you an oversized mystery  
and thus destroy in you the greatest of all errors,  
My greatest miracle shows you clearly in the purest form,  
so that you can see how the great ones are very deceiving themselves.

46] Now, before redemption, hell had penetrated as far as the love of the great god, like the dastardly thieves,  
who so secretly thought of themselves as a secret: 'If I could only sneak into the house,  
I would make my goal without' great trouble. ' certainly reach!  
If only love is driven out of its seat with the cunning,  
the other will then be at our discretion. -

47] But love perceived such robbers dappling their senses,  
and knew how to escape their trick of love.  
The earth, the place most hated by Satan, was chosen  
by Me, in order to  
faithfully find on it all that had been lost, through faithfulness to My little  
Danubian ancestry,  
and thus to found a new kingdom in My love. -

48] And since Satan was very much mistaken,  
he was afraid that he would not be able to perform the deed,  
and see that he sought Me out in all creation,  
and found as men all of Me here at My children.  
Then he thought of me weak - tempted by temptations;  
but only a look from me has brought his power to a halt!

(Himm 03, p. 030)

49] For, behold, before My turn through the bargaining to the flesh,  
you can believe it, for I speak unto you without all deceits,  
was mine and all spirits dwelling above all stars  
, even for you in incomprehensibly great distances ,  
and had the whole world in order you to open it  
like a footstool for my divinity holy feet. -

50] Thus also from my very highest holy height went  
through all spirits armies into the worlds My vision,  
so also My word was always borne only by an angel,  
to show thereby to some world its defects  
and also to reveal any one pious  
men of eternal love there still very secretly held tarpaulin. -

51] Now behold and understand Satan's wrath! -  
In his anger he has Grimm me want to completely crush,  
and schläg's him fail, 'he'd me from an eternity  
to the other track to infinity.  
By doing so, he would have become the ruler of all worlds  
and would have voted everything that lives there, according to his curse. -

52] And if he had attained this blindly in his delusion  
and would have 'displaced the deity love' from her holy place,  
then, considering it, the deity would have inflamed with anger,  
and all of it then destroying herself with her love 'allied;  
then, never again would any thing have ever been created,  
and all that was judged would remain frozen in the eternal north of God! -

53] Alone as such, even the deity has concluded with himself, that  
love lasted so that it flowed completely into suffering,  
and behold, the deity felt strongly in its midst  
and said to Me, Why the suffering, and for what the Sorry?  
Shall My Holiness serve all the devils even longer?  
Therefore tomorrow I want to start at the work of destruction! -

(Himm 03, p. 031)

54] And, behold, love said in the times that you know,  
when Abraham the Pious, you are being called by Moses:  
"O father, have mercy on the children of your love,

and let them defeat all evil by humility Thieves  
and found you, O Father, a new sanctuary,  
and thus destroy all the devils of evil Rotten chain! -

55] "For behold, O Father, deep in My heart's very foundation,  
that even today it is a covenant to the peoples of the earth , if  
I, O Father, desire to prepare a holy place for you,  
I will give you all the power of proud fiends of the heavens quarrel,  
wanting to lay all our enemies defeated at our feet,  
and no power shall ever inspire holiness in you.

56] "I myself now want to go down to the earth on the narrowest path,  
and when a woman's body arises as a human being -  
and, as such,  
patiently intends to patiently admonish our children in all humility on the  
narrowest paths ,  
and wants in My Blood the sinful earth sigh  
and wash - and then sift the good of the bad.

57] "And when the cleansing of the old Satan's curse cleanses  
the earth, and records in a holy book  
of human angels Your grace holy word,  
I shall  
gather together all that was lost in the place and place roof the sheep of my flock,  
and make sure that then only a shepherd and a flock will.

58] "And then, O Father, I want to found a new heaven  
and a new earth immaculate and free of sins  
from My heart's most loving, brightly filled depth,  
then the evil shall fall infinitely into the reefs of  
the infinitely large space that is filled with Your fury  
will remain for ever.- Listen, O Father, My voice!

(Himm 03, p. 032)

59] And, behold, the Father spoke powerfully from all the realms of creation:  
"And if you, my beloved word, want to germinate to the purest man,  
then according to My will, you must decide rightly and soon, if you  
do not want to see the world tomorrow flow into nothing,  
for I have become tired of the worms of great sins,

**so today the earth shall announce your arrival!**

60] "Then send the angelic spirits legions,  
even send them in all the world's dark regions,  
and let the earth sweep the earth from all the snake's dung,  
**and wash them by the plague and war** from the sinful attachments,  
so that in the Father's name you may know holiness become  
from an initially small, but faithful lamb herd! -

61] "And then, then, what has been  
accomplished as love in Me now, will be accomplished - and all the power of the  
evil night broken,  
then I will come, and the dwelling will prepare me to look,  
and will it be built in My Holiness trust,  
then I want to  
take the dwelling in fullness of my holiness there - a God in all eternity! -

62] "But the pride and the lie shall eternally fall upon  
the endless space deep among all the worlds of all,  
where nothing but the wrath of my wrath may be filled with everlasting torrents  
of anger  
and instead of the love of My curse echo eternal thunder,  
then shall fall all the riches of vain serpent- seed ;  
that must happen, to the God who is holy, holy, - Amen! " - -

63] And, behold, as it has been decided,  
what I have faithfully touched in the near future has been fully explained, -  
see, the angel of this song has come to you  
and, like you, has sinned by yours Repent  
and behold the Lamb of the world approaching your heart;  
So lift up your heart, and see what the nations once saw! -

(Himm 03, p. 033)

64] **And see what the apostles, your brethren, wanted to see**  
**and yet not see, their dead brethren to rise,**  
**the holy city to descend, my sun shine,**  
**and hear words full of life everywhere, -**  
**prepare your hearts, rejoice you who**

**are still oppressed in sins, behold, I have come down to you! -**

65] Yes, I hear peoples, I the Father in the Son of Man!  
I come to you and all My kingdom with me for your reward, -  
because time has ended, broken is the power.  
I have well considered My covenant in My heart; -  
so rejoice that longing for me you have yearned longing,  
look up, how high already there in the morning my sun praises! -

66] The father - think! - the father has addressed the song to you  
, ever has such a thing, that seeks, seeks, even a man composed? -  
Try - and check how far your knowledge reaches  
and your hands work, try, if it is like my own!  
And so in this song you hear a bright pang,  
because you think that there are great things in front of your door! -

67] O do not let the angel part from you unseen,  
and hear his cries, as he exhorts you to repent modesty;  
so you hear doves, you blind people see my great angel -  
John is the conscience, showing you your shortcomings.  
Who will faithfully obey the voice of his innermost caller  
in his bare life streams, sins of sins:

68] Wicked desert steppes will blossom like roses,  
and instead of water baptism, the baptism of My labors  
will instantly illuminate his madness's hell-dark paths;  
and then he will soon behold, after his love's degrees,  
the great effect overflowing then out of My grace,  
out of the open of the new covenant, holy ark!

(Himm 03, p. 034)

69] The ark was sealed to the present hour of life;  
It did not help calculating on the whole world circle before,  
to open up, what I have until now reserved for myself, -  
and now see, how the miracles all unfold before you,  
how this all now happens by my love Walten;  
o children, see through me in you now reshape everything! -

70] And say and say, from whence come such great things? -  
And did but even so for exercising their My love  
and have realized my holy spirit gentle breeze  
and have seen My trees are all the juices,  
then children, kneels, rejoice and sing all -  
and their peoples in the stars, My deity hall:

71] *O great, eternal, holy father! Honor, praise and glory  
come to us from out of your sanctuary;  
In our hearts it has pleased you to take  
for you, O great God, the little dwelling place of your love;  
so bless this small country and its holy impulses,  
and let the blessing, as well as us, all well hear.*

72] *Oh, may you, dearest father, please here  
so that you may stay there in us for unf.  
How good are you, father! who can measure your love! -  
You come to punish us poor sinners, instead of just well deserved,  
only to refresh and to change hearts in us!  
Therefore, never forget your holy name from us!*

73] *O father! Holy Father, hear our childlike pleading,  
dear Father, let the dead rise too!  
You know, dear father, who owes to the death of the brothers! -  
Therefore, let, best father, like us you ließ't happen  
there, O liebevollster father! Mercy for right! -  
Because you have tolerated for them as well as for us all. - - - Amen. (Himm 03, p.  
035)*

#### epilogue

04] There you now have the angel, how he lives and lives in you and outside of you, in me and outside of me. Always hear his voice in you; for before I come, My John always comes with the breeding rod in his hand and a very sharp voice in his breast, like the voice of the great preacher in the wilderness. But if you have been converted by a true, serious penance, then only follows the great sacrament before the great day of salvation, and finally the resurrection of the death Amen, - says your most loving holy Father Amen, Amen, Amen.

## ***The order of God – the 7 concentric circles. Woman and man in this order***

01] So write a few points to Elise H., because she wishes it in her heart, since I like her, so that someone always has a great living desire for me.

02] Behold, my dear wife, a circle, as he is a perfectly rounded line around a midpoint! Behold, the center is I, and the circle is the great power of My eternal order, which is eternal out of Me. In this circle are all creatures.

03] But this circle is divided into seven (concentric) circles. - On those me, the centers, first lying circles are the people of the earth, which are there My children. On the second circle, from the inside, stand the people of all stars. - On the third circle stand the animals of the earth. - On the fourth the animals of the stars. - On the fifth, all the growths of the world's bodies stand indiscriminately. - On the sixth are all planets, moons and comets. And on the big seventh all the suns finally stand, no matter their size.

04] See, that's my order! - It's all about life and being from the center. And it goes through all circles to the outermost circle. On each circle, however, it forms into another spirit, from which then arise and persist My seven spirits continually. That is why they are called: the seven spirits of God, which are in and of themselves nothing, but only ordered powers of the center, acting according to their kind of order from Me.

05] Now think of the first, inner circle. **There the woman is turned with her head to the center-the man, however, with his own beyond the circle, is exactly opposite to the woman.** - Here's the question: why then? Behold, behold, when the life, which originally went from the center to the seventh circle of the suns, comes, it bumps, and then returns through all the circles to the center.

06] But how does such a return of all life happen? - Now, behold, **man mentally sucks the returning life by its nature and its position. Once it has been loaded with the substance of life, it then lets it flow out into its well-fertilized opposition. Here he is nourished and then born again essentially to the greater perfection. Once it is completed, it returns to the center as a free, self-conscious life. An unfinished one, however, is driven out again to the hot circle of the suns, so that lately it is strengthened and strengthened by all the seven spirits of Me!**(Himm 02, p. 114)

07] But if you now look at this true position in the mind, tell me who it is probably closer to me constantly, the man or the woman? - You must say yes: the woman, being placed within the innermost circle. But now draw in spirit a line from the middle point to the outermost circle of the suns, what is the name of this line? - See, this line denotes My great patience!

08] But since the woman is inside the circle, making it closer to Me than the swept his head to the outside of the circle man - what must there probably naturally follow of itself from it? - See that My line of patience, which first touches the woman, must certainly be shorter than with the man, to whom the line passes later, from the woman!

09] But since such is already grounded in My eternal order, what follows for the woman after a rule? - See and hear that the woman should also be much more willing than there is any man, otherwise I will come to you with a judicial punishment rather than the man!

10] But how the pious, willing woman can be a root of all life, as there was Mary bodily, so also the unsuccessful woman can be a cause of all ruin. Therefore, even for the woman, my line of patience is an important shorter than that of a man.

11] Notice well, my dear wife, for you and your daughters, so you will be healthy spiritually and bodily all the time. (Himm 02, p. 115)

## Spiritual facts

*The Spiritual Sun. What is the spiritual – Himm 02, p. 148-151 (from ‘The Spiritual Sun vol. 1, chap. 1)*

*The quest of love for unification and preservation of individuality*

The Quest for Love for Unification - Preservation of Individuality {17. October 1840, afternoon}

01] So write another epithet, and this epithet will illuminate many a dark corner of the South Pole. -

02] As for the attractive forces, so they comply with the love that is always hungry for peaceful unification, and what it has taken time, not leaving out, but as long cleans its measures subject to all the hard parts that even the smallest speck of dust Sand must go beyond the cherished object, so that the object may become soft through and through - like love itself, in order thereby to be capable

of the most intimate union possible.

03]But you can very easily see that this is the case, so you notice a loving couple, who grasp each other and press and press each other as long and close as possible. And if there were no hostile repulsive matter between them, such as skin, flesh and bones, the two lovers would unite to one point; and then, when lovers were spiritually completely alike, the oneness would aspire to a greater intimacy.

04]See, therefore, there are always wise limits in Me and in everything, so that in spite of all love one individuality never devours the other too much. And these measures as barriers are the repulsive forces in everything and everyone. Therefore, even with the angels in the most humble heaven of innocence, it happens that changes of state are admitted to their great love for the steady preservation of their individuality; they have a similar mental meaning as the abjuration and mating of the flesh after a procreative act. And if all of this were not so set up by Me, and all of this, of course, out of My eternal order, then finally all flesh and all spirit would perish. For love for oneself would have no purpose and no measure, and may it be the same as ever, which everything will be shown clearly and completely clearly only in the later revelations of the spirit world, of heaven and hell, and indeed if all have already penetrated deeper into themselves, that is, to the very center of their life out of Me. (Himm 03, p. 67)

05] Now behold, it is the same between the earths and the sun, which appear only to the eyes of the flesh as such. But whoever could look at them with the eyes of the spirit, would soon see instead of the world bodies corresponding spirits in the most varied degrees of love - in every drop of water, of the air, of the ether; yes, in a grain of sand he would discover whole associations of like-minded and thus like-minded spirits. Yes, he would at last become aware that he himself is completely plagued and surrounded by spirits who are dearly related to him, and would also see earth-related spirits in the sun, and so also vice versa.

06]See, that's what all attraction and movement is based on, and so is all the power of rejection, instinct, or throwing power. Thus opposing poles attract each other, because love can only grasp the one opposite to it, and it attracts itself for the sake of its beautiful similarity: because of the similarity, because love beholds itself in the object, and beautiful because every object is in its absoluteness assumes a certain roundness, by which he becomes pleasant to his primitive being, since this feels the void, since a part of his love has made himself absolute. And just as the primitive mind feels its emptiness, so also does the absolute being feel its own inconstant solitary and not calm until it has reunited

**with the primacy.**

**07] And as it is with love, so it is with the contradiction, since the self repels and abhors, since it is an abstract like and therefore can not one as a barrel with the other.**

**08] Behold, this little and many again be a little flame to you; take it into your heart, so that it may illuminate you, or some of the dark places of the South Pole of the earth, but especially of **the fleshly South Pole of your love** Amen. I, the eternal love and wisdom Amen, Amen, Amen, who call Jesus Jehovah. (Himm 03, p. 68)**

***Cherubim and Seraphim. Love God but do not try to fathom Him***

**Cherubim and Seraphim (25.08.1844)**

**00] O Lord! What is the difference between cherubim and seraphim? -**

**01] The cherubim signify and are the eternal outpouring of the divine love, and the seraphim the outpouring of the divine wisdom; that is the difference. This is why it was said a while ago, "He is as glorious as a cherub, and wise as a seraph." Thus, through the cherubim, divine love, and through the seraphim, the divine wisdom, is understood in all its fundamental celestial activity. -**

Note: In the work of the otherworld, 'From Hell to Heaven' (Robert Blum jl.rbl1.127.07 ), Volume 1, chapters 127: 7 ff., The Lord speaks to a blessed spirit:

07]"It is a great pleasure to me that you let feelings stir up in your heart, which are worthy of my love and have much in common with the great, flaming thoughts of the Cherubim and Seraphim that praise Me, who are the messengers of My Will for all eternity sublimely such thoughts and feelings are, whose depth and size only a few spirits are able to grasp, so it is still dear to me if my little ones call me 'father' and my friends say to me: 'Dear brother' - as when the greatest praise-angels with the deepest wisdom-songs sing to Me and in the end fall down wearily, they come to their understanding after their great invocations, and see that all their greatest and most flaming thoughts are not even able to touch the hem of My gown, while My very simple Infant can blissfully play with My Heart and Thought and live with Me all the time and enjoy the Bread of True Life at My Tables!

08]Behold, who sing of My greatness, might, and strength, and glorify the eternally infinite God, who are outside Me, and look upon Me as when you often looked upon the starry heavens on earth and extolled them exceedingly glorious - but still did not know What are the stars you are sung about and what is in them. But they say to Me: O dear Father! Oh, my divine brother! ' - they are with Me and even in Me. They sing

and praise Me as true infants, their only true Father, and no longer look upon My greatness, power, and strength from some sort of holy shy distance, where they always separate a great gulf from Me, as the stars that you have sung, but they are themselves on the stars with their Father in the full enjoyment of that sacred reality (Himm 03, p. 208)

09] Do you notice this important difference? - Yes, you already know him! And because you notice him, you are already much happier than you were before; and that is good and right and most pleasing to Me, because it is in My order. You will soon be able to see and enjoy the wonders of miracles at my side. If you would always ask big-eyed: who feels it deeply enough, and who really feels what God is? - Look, my dear little children would laugh at you and tell you - But childishly weak brother Thomas! What are you talking about for nonsense? **Who can eternally ever feel and feel deeply enough what God is in Himself? How can the finite ever grasp the infinite? See, that's a vain crush! God is our Father, and we love Him above all, and He is with us and guides us, and we see Him how dear and endlessly good He is! And that is far more. Loving God as the most holy Father over all is endlessly worth more than trying to fathom Him!** What is more worthy of a human being: to immerse himself in great thoughts and, when a poor brother passes by the great thinker, not to notice it at all with great thoughts - or leave the great thoughts to the holy Father and minister to the poor brothers with loving eyes meet? Let us therefore pass the great on the big! But we alone in love remain so pretty little together, and we will be happier than the big happy adults! ' and we see Him how dear and infinitely good He is! And that is far more. 10] See Thomas! So all the brothers would talk to you, and you could not wrong them. But that's why we stay so pretty little together. For to see the whole sky one does not need to have eyes that are just as big as the sky itself. One achieves the same with ordinary little eyes! Do you understand that?" (Himm 03, p. 209)

### *Satana's relationship to her disciples*

#### A brief answer from the Lord to a question concerning Satana and her Appendix (03.05.1843)

Question:

01] *O Lord! How does Satana treat the spirits that are attached to her? Do you have that love for her or are you afraid of her?*

Answer:

02] I can not tell you anything other than that **the serpent is completely neutral and does not "treat" anyone; but everyone lives on his own ground now. But all**

**infernal love is internal hatred, all pleasure is self-love, and every generosity is the stinkiest arrogance!** I do not need to tell you more about that, because you can take it for granted. -

(See also 'From hell to heaven' (Robert Blum, jl.rbl2.181,17), Volume 2,181,17. (Here speaks an otherworldly, blessed spirit :) "Ever since the deity became a bodily man, she has taken the whole material creation in her name and made the human being of you (Minerva - Satana) highly independent and accountable to her own conscience **The world now rests on the shoulders of God and on those of the free human beings, and you have not been in any kind of settlement with the deity for a long time**" (concerning creation).) (Himm 03, p. 198)

### *The transfiguration of Mary*

#### The Transfiguration of Mary (17.10.1843)

From a secondary word concerning the Assumption of the Virgin Mary.

01] Nevertheless, I will say, like **Mary died you so. Twelve years after my return to Bethania Maria died in the house of Lazarus, Martha and Mary. John alone was an eyewitness to her approach; but her illness was the ever-growing love for Me-and the flame of that love had dissolved Mariam and transfigured her forever. But there is no talk of a visible ascent to heaven; Maria was - and was not!** - And that's enough for your curiosity. (Himm 03, p. 204)

### *Music and love/ the 7 spirits in God*

01] If you want to know what the music is, notice what I say to you, then you will realize many things, not music, but the action of pure love is in itself - without the addition of wisdom, but like it is in love in her blindness. -

02] Behold, **you have no clearer picture than the music (which should better be called blind love) of the pure love in Me, which is a confluence of the seven spirits of the deity, which unite in the mutual encounter of their steady quieting ,**

03] And this encounter produces the tone sevenfold according to the nature of the self-meeting mind, and the sound then grows from the keynote onwards and forth through all seven spirits, and so each mind has its own tone according to the order of the leaders you know.

04] And since each of the seven spirits permeates all seven, all seven are also present in each one individually, and then they all merge harmoniously and

harmoniously into one another, which is the great bliss of the deity in their love.

05]And so the sound is then a vibration, and this vibration trembles the spirits, and the spirits recognize themselves, and the knowledge announces itself to the relation of the vibrations, and the vibrations are perceived in love together as communal, and this communion is then right harmony. And when, in that great, purest harmony, love trembles joyfully, then this earthquake flows back into the deity, and then there is a throng, and in that throng the spirits then warm up and then become enflamed in love, and this Ignite is the light, and in this light are recognized the countless forms that arise from the vibrations.

06]Now you know what the sound and the music is, how it is created and what it is and what it is. And so it is also given to you as a secret sign of heavy and great content that can only be completely resolved in the purest love for Me; and therefore you should also study and use them and enjoy in the presentation of your supreme glory and your deepest gratitude to Me, because you should not stick anything impure.

07]But how is this gift from the highest of all heavens needed by you? - O the great shame; I have shown you through men the pure in oratorios and symphonies, - but you overflowed with it and then kicked them. Therefore, **consider what the music is and what it is for! - and do not desecrate the bliss in Me.** - I love pure in God Jehovah Amen, Amen, Amen. – (Himm 03, p. 007)

*SALVATION – Essential depiction of the development of the soul, spirit and the spark from God [03]-[06]; see also The Earth chap. 49<sup>xx</sup>, 50&51<sup>xxi</sup>; The senses of the soul [07]; the development of the spirit/ mind [08]; the senses (mental organs) of the mind [09]; good diet for the soul and spirit [10][12]; bad diet for the soul and spirit [11]; the pure spark of love and spiritual rebirth [12]; the infernal love vesicles [13] out of which come temptations [14], tribulations [15]; the work of the Lord from the outside through suffering; awareness of sin and repentance [17]; Moses Laws for denying and humbling of the repentant [18] – [20]; the resurrection of the flesh – unification of the spark of God with the divine love of Christ [21] – [22]- making man completely born-again [23]; Symbol: the earth is man's flesh; flood from heaven signify the bitter works of salvation [24]; the parable of the wise man and the wild trees [27] – [28]; what is salvation – Lord's sacrifice making possible that the man becomes alive in faith [29]; what the Lord's work of the salvation - taking the sins of man*

*upon Himself [30b]; subjugation of hell under the power of His love [30c]; the opening of gates of heaven and the teaching of humbling before the world, blessing of enemies [30d]; processes of purification- Second Coming [31]; advice to have sons married only if they are ‘at least half-regenerated’[32]-[33]*

**Salvation {15.06.1840}**

01] This is a question to the L., H.1, H.1, S., which they should answer deeply in their peace and quiet of their heart, so that then they too will be opened a little wicket in the secret chambers of theirs Love, to recognize yourself and My love, and to burn in it in the same to me, which alone can only redeem the soul through the rebirth of the spirit, and through it then the whole creature.

02a] **But that is the most important and biggest question:**

02b] **How does the law of Moses determine the freedom of the will through love, through love the rebirth, and through the rebirth of eternal life?**

02c] **Why was salvation needed on the side of the Law of Moses , since nothing but the attitude of the law out of pure love for Me is needed for rebirth?**

**So what is salvation, and how is it for man, and how can he take part in it? -**

03] **The answer to this question will be very difficult for anyone who will try to blunt only his mind's sharpness; but he who burns in love and all humility to Me, will find the full answer faithfully in his heart's little room. But I will give my poor weak servant Jacob full answer so that you can then compare yours and test your heart and the depths of the chambers of love in them. I am the great master in all things Amen. -**

**Answer {17. June 1840}**

01] This is the full answer to the biggest and most important question given by Me on Monday, the magnitude and importance of which will only become evident in this present answer. -

02] It is necessary so that the answer would be viewed completely, that will be recorded since the essence of man in the natural and spiritual sphere, without which prior knowledge it would be in vain to preach because the total is only addressed to the spirit that but not yet alive with you, but on the way to become alive in love, which is its mother. And in order that the first impulse may be given to your spirit, I gave you just this question, in which the life of the spirit, its rebirth, and then only

eternal life is based on the highest possible freedom.

03] See, man is composed of a natural body, which is there a vessel in which a living soul forms through the various organs; for in the arising through the generation only the sole essence of the body is constructed. And only **in the seventh month**, when the physical being is organically, if not quite the form, but all the parts are formed by the vegetative life of the mother - only then does **the pit of the stomach become one for your eyes perceptible vesicle-originating vesicle, in which the substance of the soul is contained**, is opened, and then communicates itself to the whole organism through the connection of the nerves, then converts a magnetic fluid present in all nerves into its own (soul-substance, d.hg. (Himm 03, p. 010)

04] then then begins slowly expand the heart itself by the gradual filling of the soul substance, and if it so gradually become fully equal to an electric bottle, it discharges itself into the veins by an upper chamber. This discharged fluid then shares with all the juices there and forces them into all the vessels and so then the juices present in the vessels themselves to move back into the veins and through them back to the heart, during which time the heart is already charged again and the sweetening juices are immediately carried on again.

05] **And so begins the pulse and the circulation of the juices and a little later of the resulting blood.** As a result, the mass of the body is formed by the constant exchange and exchange of the juices, and that of the blood, and by the substance contained in the fine juices, **the solidity of the soul is electro-organic.** And **when the stomach is fully formed to take coarser juices from the body of the mother first, in support of the juices and the blood used in the determination, then man is freed from the nutrient bonds in the womb and is born into the outside world,** endowed with five natural external senses, to absorb the world of the senses, or rather the various substances, as **the light, the sound, the taste, of the smell, and finally of the general feeling,** which is all now destined to train the soul and to let it grow according to its need, which then happens several years in succession. And so now two people are in one, first a material and in a substantial one.

06] Here notice well, - **but about three days before birth, but from the very finest and most solid substance of the soul in the region of the heart, another infinitely fine vesicle is formed, and into this vesicle becomes a once evil spirit there is, in essence, a spark of divine love;** regardless of whether the body is male or female, the mind is without any gender difference, and it is only with time that it acquires something sexual, which manifests itself through its lasciviousness.

07] **But this spirit is still dead as it has been in matter for long and long ages. Now that the soul is an imponderable, substantial being, simple and therefore indestructible, and its nourishment is preserved through the senses of**

**the body through its now gradually fully developed senses - there are: as the ears, the reason, as the eyes of the mind like the pleasure of the received impressions of the sound and the light, then, like the request (N.B.: SMELL?), the perception of good and evil, and finally equal to the general feeling, the consciousness of the natural life in it, which is effected by the constant evolution of the juices and of these absorbed substances - then the soul becomes able to think, (Himm 03, p. 011)**

08] But as before, the juices of the body circulating the essence of the soul trained by the supplied her from the outside world substances, as well as to **and through the circulation of the finest substances in their bodies nourished the trapped in the bubble spirit until he himself is ripe to burst the vesicles and thus gradually to penetrate all organs of the soul - and like the soul in the body, so he too in the soul to become a perfect third person through the food from the mind of the soul, what up following way happens:**

09] For the mind, like the body and the soul, has corresponding mental organs, as sensation or perception, like hearing and reason, like light and understanding, **the will**, like the taste and comfort of the received impressions of sound and the light the **receptivity of everything worldly in corresponding forms**, like that of the smell and the perception of good and evil, **the insight of the true and the false**, and finally, equal to the general feelings and the consciousness of natural life, **the love arising out of this all.**

10] And just as the food of the body is through all the senses, so too is that of the soul and, finally, that of the spirit. If the general diet is bad, then in the end everything will be bad and therefore reprehensible; but if the general diet is good, then everything will be good and acceptable in the end. Now look, these are the natural conditions between body, soul and spirit. Now, ask yourself, what is bad and what is good food? -

11] See, everything worldly is bad, because it gives birth again to the world from whose death-night I have taken it from matter and laid it in the heart of the soul, so that it will be alive and purified again of everything sensually naturally materially worldly, and therewith he would finally be able to take the life out of Me. But when bad food is served to him, he becomes again worldly, sensuous, and finally material, and thus dead as before birth, - as well as the soul with the body, since through it she herself has become quite bodily. (Himm 03, p. 012)

12] But if now given to the spirit **a good diet, which is my revealed will and the mediation through the works of salvation** - or my love in the full existence of the living faith, then in the heart of the spirit a new mental vesicle is formed, in which one pure spark of my love is trapped. And as it used to be in the

generation of the soul, and from that of the spirit, so too does this new generation of the sanctuary. If it is now fully mature, then this holy love tears the loose band of the vessel and then flows like the blood of the body or like the finest substances of the soul or like the love of the spirit in all organs of the mind, which state then called the new birth The birth is called, as that of the filing of this life-bubble is called.

13] And behold, at the same time, even from the very beginning of hell, especially when it was intended to be sinful for purely animal gratification, a great deal of infernal love-vesicles are placed in the region of the belly and the genitals, which then also be born with my love almost at the same time - like the caterpillars in the spring, when the warmth of the sun comes, so also this brood through the rising warmth of my divine love in the mind of man.

14] See, therefore, there come also the temptations, since every one of these burnt-out beings of hell makes incessant attempts, wherever possible, to intervene in the life of the soul. And if man then does not vigorously confront the beasts with the new-born love from God, then they will pour devastatingly into all the organs of the soul and sit there like sucking polyps in the places, as the spirit is to flow into the soul, and Prevent the soul from taking up the life of the spirit and through it also the divine love. As soon as the spirit sees that it can not expand to take in a fullness of the new life from God, it withdraws back into its dumb vesicle - and thus in him even more so My love, there is the god in the people. (Himm 03, p. 013)

15] And when this has happened in man, then he becomes again purely natural and extremely sensual, and also lost, because he does not know that such an action has taken place in him, since these beasts very leisurely at first bribe the senses of man and so gradually captive him completely, so that he knows nothing of all that is of the mind, hears, sees, tastes and smells and feels. This is then a tribulation, which was not from the beginning until the time of the present - and will no longer be, if man now takes refuge in God outwardly by praying, especially My prayer, by fasting and reading the word from the Scripture and thus a great longing gets to be freed from the great tribulation.

16] And if man has taken this seriously, since he sees in himself a great multitude of gloomy doubts, then I then begin to work from the outside as an overcomer of death and of all hells through the works of salvation, and then give man out of mine Mercy cross and suffer according to my wisdom. In this way the

world and its pleasures become so bitter for man that he gets a real disgust for it and begins to long for the liberation from the life of suffering. And, seeing that these beasts no longer receive nourishment in the soul from the sinful outer world, they then become weak and dry up almost entirely in the organs of the soul, and thereby become wholly in an unconscious state.

17]But since the external soul-soliciting birthright of Jesus Christ begins to flow into the diseased organs of both the body and the soul, enlightening the organs and making the soul aware of itself as the admonishing conscience of the beasts of sin, then the soul is frightened by the anxiety of the heart, and also as manifested by an inner constriction of the breast in the region of the stomach, and then in that humble grief, which expresses itself through true repentance, to God in the crucified love for mercy and mercy, and then behold it the mind and begins again to stir in the vesicle, where he has withdrawn.

18]Then, by the birthright of God, Moses' laws are solemnly reminded of the laws of Moses from the first to the last, and are enjoined upon him by the strictest observance, so that he humble himself and deny himself to the innermost ground, and for the same cause As a washerwoman presses her cloth so long bellows in the tightest thread, so that even the smallest dirt particles should be taken by the water in the escape as it escapes, which is repeated so often, as only any turbidity on the water is noticed. Only then is such a wash put under the rays of the sun, so that they evaporate away the last drop of dirt, so that it is blown away by the pure winds on all sides. (Himm 03, p. 014)

19] And, behold, the laws of Moses are of God in number 10, which is a number of God, and show that man must first believe that I am so troubled that he is before Me He has the highest respect, and indeed believes that he is guilty of choosing the recommended **Sabbath** of the seven days, and of sanctifying it in repose, **as a true day of rest for the Lord to learn to deny himself, and ever deeper and deeper glances in doing so, in order to recognize its inhabitants, and then turn to Me, so that I destroy them in the above-mentioned way and cast out of his soul organs.**

20]And if he has hitherto humbled himself deep under my greatness of power and strength, then it depends on the laundry bag - this is and will be understood by exact attitude of the seven remaining commandments, which he should and should humble himself deeply among his peers capture all his evil desires, and should completely break his will and subdue all his desires and even the slightest desires of his heart to my will; then I will come with love and warm the dwelling place of

his spirit, like a hen of their not yet born little chickens. And see, then the spirit, which had already begun to rain,

21] And so now then the love of my mercy has penetrated into the depths of his heart, where still the extraordinary bubbles of the divine original love rests, then the purely divine bubbles again jump, in which was closed the great sanctuary of the love of the eternal holy one Father, inspired by the love of the Son, who has now cleansing the soul cleansed - and then flows, merging with this very intimate, as soon as in great clarity like a rising great sun in the whole spirit and thus also in the soul and through these also into the completely killed meat. Then man becomes alive through and through, and this total becoming alive is the resurrection of the flesh. (Himm 03, p. 015)

22] And when everything is penetrated by the Father, then the Son is received by the Father into heaven, that is in the heart of the Father; but the Son takes the spirit of man, and this the soul, and the soul the body, that is, the nerve-spirit already known to you, for all the rest are but excrements of it.

23] And so now then the father, that is, the love of the father is waiting in man, then it will be light in the same man, since the wisdom of the father is never separated from his love, - then then also man as full of love, full Wisdom and power and thus completely born again in all love and wisdom. See now how much effort, patience, and great patience it always costs me to be able to redeem thousands out of thousands, and how often even such efforts are misjudged, despised, cursed, and trampled on-and seen, but left I never stop calling to you constantly: *Come to Me, all of you who are laborious and burdened, I want to refresh you all!* -

24] But the deaf and blind people preach hard. Since they have plunged into the tribulation of the world in the fullest measure, and have thereby polluted their **earth**, which is their flesh, with the curse of stinking hell, which stench is a true pestilence of the soul, I must again from time to time make a **flood Raining skies**, by which are meant the bitter works of salvation. And through this, the whole soil of the soul has been washed away again, and through the winds of grace have been dried up the swamps and morass, only then is there again a possibility to be able to preach to you again the ways to life out of Me.

25] And if I have preached to you for quite some time now, **follow My voice and return to the stable of my beloved lambs, so that I will lead you as the sole good shepherd in the pasture of life and you then give wool to me, as white as the**

**snow, and I will then prepare for you a garment that will adorn you for all eternity.** – (Himm 03, p. 016)

26] And now look further at the pursuit of this my answerable doctrine and see:

27] But if a farmer has a small tree garden and sees that the trees in it are nothing but wild animals, then he thinks, what should I do? **If I tear them out of the ground, my garden will become empty, and if I also put others down for it, at first they will be only wildlings, and perhaps not even as strong as the already existing ones.** So I want to carefully cleanse them of all the evil worms and their nests, and then I will, and at the right time, seek to graft noble twigs of good trees on them. And so these wildlings, who are otherwise fresh and perfectly healthy, will certainly be able to cope with the help of the above, who certainly will certainly bring me many good, sweet, and noble fruits. And see the wise farmer, as he does, as he wisely thought,

28] And see, **you parents are all such countrymen on whose earthly or corporeal ground by the careless whore-like manner in all fornication of Sodom and Babel's utter and lousy wilds of hell have arisen.** Therefore, you should then purify these bushes of all the thousands of vermin, which consist in the fact that you use the greatest care in all the desires and desires which all originate from the inherent fiend - and destroy them all by the true, I have already clearly indicated this to you, and at the beginning even circumvents the useless side shoots of the often seemingly self-willed, but always weakening the life of the tribe, you will soon rejuvenate a healthy and powerful tribe. (Himm 03, p. 017)

29] But this is the salvation, that the holy Father and the love, which, blessing and sanctifying the whole world, bleed on the cross, and even through the last spear of the last lance, into the heart of eternal love, bled the holy gate to light and light opened to eternal life. And as one became seeing and living in faith and in love, so all can see and become alive in faith, which is the true share in salvation, so that the vesicle of eternal love may be fertilized anew by the rays of the gracious sun and unite in you the old love of the Father through the works of the Son in all power and power of the most holy Spirit of both in the pure love of your born-again heart.

30a] By the way, what the work of My salvation means and is, I say to you:

30b ] For the first, **it is the greatest work of eternal love, because through this I the Most High in the fullness of My love and in the infinite fullness of My Deity**

Himself human, yes even becoming a brother to all of you, taking the whole mass of the sins of the world on my shoulders and thus cleansing the earth from the old curse of the inviolable holiness of God;

30c] secondly, it is the subjugation of hell under the power of my love, which formerly stood only in the power of the wrathful deity and thus was removed from all the influence of my love, but which is the most terrible weapon against hell, since it is the very opposite it is the same, whereby it is already driven back into a whole infinity even in the tender, devout naming of my name;

30d] and finally, for the third, it is the opening of the gates of heaven and eternal life and the faithful signpost; for not only does it reconcile you to the holiness of God, but it shows you how you must humble yourself before the world, if you will be exalted by God. It also shows you to endure all the mockery, sufferings and crosses out of love for Me and your brothers with all the patience, gentleness and resignation of your will, - yes, it teaches you to carry your friends on your hands and bless your enemies with divine love in your heart. – (Himm 03, p. 018)

31] But since the world is nothing but the naked outer form of hell, and the earth redeemed by redemption in this way would again become the bearer of hell, the world has risen above the earth and dwells in high buildings in the glitter of selfishness , of self-possession, of self-love, of pomp of love, of lust, of well-being, of wealth, of greed and usury, and of universal self-serving domination. But now that the earth does not want to be so badly polluted again, it has been washed and sanctified by the blood of eternal love. And if the serpent somewhere gets rid of its filth either by wars or by legal action, or by robberies, or by fornication, prostitution, divine denunciation and adultery, natural and spiritual, - then, at once, the redemptive flood of the crucified love through the revival of men and seers of God, who then again destroy the snake's filth from the earth, after they go to the same and throw it into the pantries of the world's great. Then the heart of the world will delight in such treasure, - but my children will then have to suffer a little while because the earth will be barren for that short time. But when they then flee under My Cross and hear My voice speak of the new life through the mouth or through the pen of My seers and dilute the lean soil diligently with the water from the well of Jacob, then the earth is immediately blessed again and carries Fruits of the most beautiful kind, - and these fruits are then again the share of the great work of redemption, accomplished on the cross.

32] Finally, I must add to you, especially the parents, this My Divine Fatherly Advice, that **you should not let your sons marry, and even if they were well equipped in all temporal preservation-be it in office or possessions before they were not at least half-regenerated, that their wives might be sanctified by them, to give birth to blessed fruits, which soon become themselves a blessing of the heaven of a whole great generation, thus making you a great kingdom that of Abraham will be founded in the heavens**, over which you will rejoice eternally more and more over the ever increasing glories arising out of your blessed seed.

33] **But let your daughters give My sons who have come out of My love for you, and have well recognized Me in the world, and have let go of My love and guide of My wisdom, and hear all the time My voice and their eyes have been pinned down My heart.** By doing so you will make Me the blessing father-in-law of your daughters. And I say to you, since you have made me to the next of kin, you can easily think of yourself that I will not let my fellow-winners perish; and so I say that they shall dwell in My house and dine at My house-board, always and certainly have great joy with the magnificent grandchildren of My dear sons and their daughters blessed by them, (Himm 03, p. 019)

34] See, that's a complete answer. **It is not taught, but what is much more, it is faithfully given to you from the source of the eternal love and wisdom of your holy, good Father in all eternal truth, like a great stream of light, emanating from a great sun in the high morning,** through you and by shining, you will have gradually absorbed it completely in your still quite unhewn hearts, which you will feel all the more clearly, if you hold your still very weak answers against it - and from it certainly will clearly see how much you still lack, and how deep you have already penetrated into you. -

35] Finally I say to you that your answers are deeper than your hearts; for I have placed you unconsciously in your heart, as befitting your better part. At my answer you will first find the landmark, so that you will discover in your answer a deeper meaning than soft shallow ones you thought to put into it. But this will be a sure sign to you, how deep I have penetrated into you and how shallow you still are in Me.

36] Therefore, ***all come to Me, who are laboriously and burdened, for I will refresh and make you all full with My grace,*** Amen. I eternal love and wisdom Amen, Amen, Amen. - - - (Himm 03, p. 020)

## *A mysterious answer to the question of pre-existence*

### The rich prince - a parable on the question of pre-existence {15.08.1844}

00] Question Ans. Hüttenbrenners: "O Lord, **have I already had an existence somewhere?** - Did not I think, did not I feel and act before my mother received me? "

01] You hear, my dear friend AH-W., You say more often: " That is a ticklish question! "- And see, so must there I say to you: That is a very ticklish question!

02] **A yes, a no, both would be equal here, for you would like to believe one thing as well as the other, since in this your earthly state absolutely no plausible proof can be given either for or against (such assumption) and in consideration may not be given to your free spiritual well!**

03] **But I will give you a picture! - If you have wisdom, you will be able to extract much from it!** - And so listen:

04] Behold, it was some great prince, who had an abundant land of gold, silver, gems, fields, meadows, beasts and forests of the best kind. And this land also had a righteous population.

05] In addition, however was another prince, whose country was far poorer in all displayed treasures. And so there were many smaller principalities all around, and all were much poorer in all that than the land of the one rich prince.

06] But this prince did not respect his treasures, great as they were, but his attention was always on the estates of the much poorer princes, and on how he might get hold of them!

07] **In the midst of this prince lived a very wise man<sup>14</sup> who owned nothing but his high wisdom. But he was nevertheless the richest of all, for without his advice none of the princes<sup>15</sup> dared to do anything.** (Himm 02, p. 287)

08] Once did this rich man ask this man what he should do to bring the goods of others to himself, so that he might spare the treasures of his country, which he did not respect, in himself ?!

09] And the wise man said to him, "Do you know what? See, I have some good advice! Do you want to promote your unjust desire, I'll be the same! **Give everything you have to those you want to take everything for, so you become like me, who I**

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<sup>14</sup> The Lord

<sup>15</sup> The angels

**own nothing, but still have everything. And you will be able to dispose of everything like me, who also had everything, but for that very reason gave everything to win everything a thousandfold! "**

10 This wise man's speech pleased the rich prince very much, and he did so soon after his words !

11]And when he called all the princes together to give them their land altogether, they inquired in astonishment why he did such a thing.

12] And he, the great prince, said, "**For this is the reason why I have overcome the true wisdom in which all these treasures are contained a thousandfold!"**

When the other princes heard this, they said, "If so, you are Truly an illustrious man, and we want you to command all of us! "

13 But the prince said," **Not so, my friends, I have only just taken the first step in the school of wisdom! - Let me complete my path first, and take my good! When I am fully returned from school, I want to be a true leader for you! "**

14]Thus the other princes took over the rich land. **But the rich prince soon went to the school of wisdom for the wisest man.**

15] Behold, that is a secret image, in him lies the answer! - Follow this picture, and in all things will be light for ever. - Amen, Amen, Amen. (Himm 02, p. 288)

### *About dreams. The soul and spirit of man during sleep*

02] But when you look at the dark chamber of light formations, trees, houses, beings and fields, such things are nowhere to be found in the chamber - now see, that's what all dreams are based on. Thus the body sees through the eye nothing but its equals, since its light gives way to all the soul's images. And when the body has become dark asleep, then the soul sees its like in hordes.

[03] **But when the soul has gone to rest and is thus put into the spirit of the aspiration, as well as the rain in its own light spheres, then the spirit can also turn to the spiritual. And what the spirit has beheld in the Father's house, the soul can see that in its hermitage; and as soon as the body has awakened from sleep, he often responds to the spirit's grace and punishment. -**

[4 ] **But in the case of people who lead a worldly life, there is never much to be felt of pure spiritual dreams, since the soul dreams only of things taken from the world - and most of all, the heart is tolerably dependent on the heart during the day. And there such empty, colorful soul dreams are probably nothing but what are**

the lazy water foams. Only when the sick soul often shows pictures are they sometimes shaken and feared.

05] And even such animals are capable of such dreams, and brighter often, though borrowed from night areas. But such dreams are always only desolate and desolate, full of deceit and guile - and therefore every interpretation is dull. Only when the dreams unravel your earthly senses and abduct you on briefly in My grace kingdom, then you should note such dreams down here and take them in the heart to your soul peace. (Himm 03, p. 093)

06] For if you dream so of vain earthly things, that is nothing but what your desires bring to you, and what in the day has desired you in the heart, that will even begin in your sleep to joke with your soul. But if you often consider Me in the daytime, and always direct all actions and aspirations to Me, then when the body and soul have gone to rest, the spirit will be fed for a short time in heaven. -

07] Now hearken which in conclusion yet, her faithful few: **The right dreams will always delight you well; only when the soul is wavering on earth, the food of heaven will sometimes make you bitter. For whoever has not yet gone through the fire of love, he would like to be a little afraid of such fire-food, but whoever thinks that one day I must receive it will not find it difficult to reach My way of mercy.** (Himm 03, p. 094)

*Music – the innermost word; the sound is the soul of the Word*

The sound - the living soul of the word {18.05.1841, mornings}

00] O Lord, My God and Father, who are full of love, mercy, long-suffering, gentleness and generosity and let no one in vain ask for something that is only a little faithful and trusting heart - see, you liked it, me the music to give and to learn the same from my youth on. Therefore, I would now like to hear from you in a comprehensible words what music is basically for the moment, and secondly: should one learn this art, which is so wonderfully beautiful even if one has the opportunity, with all the hard work? And finally, what benefit does it provide for life? - O Lord! be gracious and merciful to me poor sinner and receive and graciously answer my petition and refresh my soul with a word full of life and love from you amen; Your ever holy will Amen. -

01a ] Well, write and write and write. - Love's innermost word, which you call music, write the depth of the depths, write the power of the powers, the power of the powers! - I want to give you a word of love, but in a high song only; because it is too high and sublime, then you ask. - I give it to you, and then understand what you receive! - And now write and write and write a high song, which means:

01b ] **It dwells in the sacred eternal depths of love a morning, which is never really known by angels and men; you even call it foolish music, which manifests itself as the innermost word. What is the cutest word that only pleases the groundless fools? Does it teach you to understand a miracle of the depth of love? - If you want to grasp great things, then seize love's innermost impulses!** (Himm 03, p. 104)

02] **Sound is the living soul of the Word, even life and being; what would a word without sound be?** - Can thoughts of the heart solve you? The letter 'is' just a crippled sound, without sound and meaning; you can probably write the word for the inner guidance with the sign, but never awaken the animals from their numbing sleep; because only the invigorating sound can always achieve such a certainty!

[03] The innermost holy word is only clay without slight cloudiness; You may find this holy Word in the roughest things without practice - in all metals and solid stones and water and earth, in animals and plants, in all the airy, searing herds. I tell you, listen and listen with open heart and ears, and you will soon notice that **without the sound no being is born!**

04] **And so, in the tone of a very quietly flying fly, there lives a reason, a depth, you do not want to take it!** - The child in the cradle, indeed, can believe Me, it says in its monotonous weeping infinitely Higher than Solomon and all the wise and pure, - and so also a rustling foliage, and the bubbly cheerful spring, it harbors in the rippling tones of life even sacred jewels!

05] **Now think a little bit in the heart - and understand and feel everything that hides the harmony of pure formed sounds! - - especially when they float cleanly out of the hearts of the pious;** I tell you, out of stringed strings, countless lives disappear! In the oratorios and symphonies and other songs, life after life, such as Wöge an Wöge, is gloriously penetrating!

06] Do you want to know the benefits of harmonic sounds? Ask yourself for the benefit of life, and you will grant and find that nothing is more important than a blessed life; what, except the tone of love, can such things in heaven give you ??! Music is the innermost language of the heavens, of the most blessed pure, - indeed, they are enemies, the music, I do not count them among mine! - - (Himm 03, p. 105)

07] The slaves and enemies and they choose for the lowest purposes, who will hardly awaken to the inner life of the spirit; but which the glorious ones respect and love in blissful joy from Me and to Me - and they also have many things on guilty chalk in Me, verily! I will judge you by her felt tones; Therefore, the Infant like her time (early d.Hg.) And diligently get used to such! -

09] From this high song your question should probably be solved, if you consider it right. Think that the inarticulate sound is nothing and can be the purest spiritual word in the highest celestial sense, so gradually the so-called music in your inner being will gradually become clearer and more glorious to you. Guess that to your friends too, and it will be of great use to them. I say that, the eternal keynote of all infinite sounds, amen, amen, amen. - - - (Himm 03, p. 106)

### *The worse earthly languages*

05] So speak as you speak according to habitual custom, but at all times understand what you are talking about or what is being said about me in silence. And as all the errors of speech are spoken here, I finally add that among all languages **French is the dumbest, and Slavic and Hungarian are incomparably better.** For where another language is written differently, and then spoken quite differently, and yet scarcely has a sound that has grown on its own ground, behold, **such languages are for the most part full of deceit and lies, as are the men whose tongues follow it move.** Such languages are like those dark Gentiles whom the gods of wickedly defeated nations have accepted into the quorum of their own most foolish divine army, with more and less change in their names, without thinking,

06] You see, and yet today there are thousands and thousands of even the greatest fools amongst My German people, who, because of their vanity and boasting, weaken and shatter their own native language in order to make the other fools credible, that they too are French or even Englishmen or Turks. Hear,

by what name shall I baptize such fools?

07] Yes, I say, O Infinity, you great word, to be called worthy great from the mouth of Him who made you eternal, yet surely you do not carry in your eternal rooms **any tablet, as written such fools would never pronounceable name**, Those who learn to speak there, instead of the language of the heart, speak a language that, according to My mind, would be ashamed of the stupidest donkey. But I do not mean here those who are born in it, or those who are chosen to be interpreters, but those only, you already know them; for the second time I will never mention such fools, where a German wants to speak German even French to speak English or Turkish. (Himm 03, p. 074)

08] All of you are well aware **that I speak only one language and understand only one language! This is the language of a pure, loving heart, which is the language of all heaven**, as well as all angels. Would she also soon become yours Amen; yes, I say that, the best master of all languages, Amen amen amen. -

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<sup>1</sup> GGJ Book 25, chap. 100 on the subject of the first witnesses of Lord's resurrection:

[5] It is known from the gospels that I appeared to many after the resurrection. This did not only happen in the indicated places but wherever I had been teaching, to proof My followers that the teaching that I gave to them was right.

[6] I was not the only One who became visible but also many of those who had been called away before appeared to their relatives in clear dreams, and in one case even during daytime, to tell them about the New Jerusalem. These facts were later brought in connection with the moment of death, and this is the explanation for the rumor why many dead had risen and appeared to their relatives in their houses.

[7] That which is still important from the time till I was taken away from the Mount of Olives will now be very briefly mentioned.

[8] The first to see Me was Mary Magdalene. This happened exactly as John described it.

[9] Very early *in the morning* – even before the High Council was informed – Mary went to the grave with 6 other women to pray there and to once more pour out fragrant ointments over the body to protect it against decomposition. But they saw that the grave was empty and they hurried back to tell the disciples.

[10] When they had calmed down and they all returned to inform the others who did not yet know that something had happened, Mary stayed behind alone.

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[11] It has already been said why I turned her down with the words: 'Do not touch Me' – her still impure love for Me could have destroyed her if she had touched My Being that was now purely spiritual. "

<sup>ii</sup> Great Gospel of John Book 1, chap. 8 – about the 40 Days in the desert:

[2] Since I had been staying in this area prior to the baptism for about 40 days preparing my human person for the beginning ministry through fasting and other exercises, it is historically also quite clear and certain that I had to have some place where to stay in this desolate and barren region which I considered the most suitable for My purpose."

<sup>iii</sup> {4:1} Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. {4:2} And when he had fasted forty days and forty nights, he was afterward an hungred. {4:3} And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. {4:4} But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. {4:5} Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, {4:6} And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone. {4:7} Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. {4:8} Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; {4:9} And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. {4:10} Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. {4:11} Then the devil leaveth him, and, behold, angels came and ministered unto him. (Matt 4)

<sup>iviv</sup> so **the first temptation** – to turn the stones as symbols of blind human souls into bread – souls in the order of divine love and wisdom (order) but by this forceful act removing their full freedom that allows them to become the children of God, fully alike Him. Remedium: to live not only by bread, but also by the word of God, meaning following Lord's teaching as the way to life eternal

<sup>v</sup> **Second temptation** – corresponding to the Lord being tempted to cast Himself down, so the angels would catch Him, refers to the whole humanity left in the actual situation and in the beyond being separated according to their level of spiritual development but which would lead them to throw themselves in their knowledge (sciences) leading to a second imprisonment in a more solid matter – this could even suggest transhumanism!! Remedium – one should not tempt God, your Lord- not imagine to be like God

<sup>vi</sup> **Third temptation** – the Lord taken on the roof of the temple all the riches of the world being offered to Him – not the Lord, not the humanity, but all bound spirits in matter being awaken at the level (the wealth) of the great primeval spirits – but they would have repeat the mistake of Lucifer, giving way to the primeval exaltation (of

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pride), which would have made their return to God much more difficult. Remedium – worshipping and serving God, not self, as Satan did...

<sup>vii</sup> { 10:34 }

Think not that I am come to send peace on earth: I came not to send peace, but a sword. { 10:35 } For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. { 10:36 } And a man's foes [shall be] they of his own household. (Matt 10)

<sup>viii</sup> { 10:16 } Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. { 10:17 } But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; (Matt 10)

<sup>ix</sup> Bermuda Triangle considered to be in between Florida, Bermuda and Puerto Rico, so at the north of the indicated area, which still doesn't exclude a certain migration of the descendants of the VIII-the century octopus...

<sup>x</sup> { 15:17 } **These things I command you, that ye love one another.** { 15:18 } **If the world hate you, ye know that [it hated] me before it hated you.** { 15:19 } **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.** { 15:20 } **Remember the word that I said unto you, The servant is not greater than his lord.** If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. { 15:21 } **But all these things will they do unto you for my name's sake, because they know not him that sent me.** { 15:22 } **If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.** { 15:23 } **He that hateth me hateth my Father also.** { 15:24 } **If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.** (John 15)

<sup>xi</sup> { 15:25 } **But [this cometh to pass,] that the word might be fulfilled that is written in their law, They hated me without a cause.** { 15:26 } **But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:** { 15:27 } **And ye also shall bear witness, because ye have been with me from the beginning.** (John 15)

<sup>xii</sup> { 6:44 } **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.** { 6:45 } **It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.** (John 6)

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<sup>xiiiiii</sup> As known, morning signifies the dawn of the eternal spiritual life, while evening precedes that as earthly cognitions and night as the worldly sensual life precedes the evening as the natural state of the newborn, but can also follow the evening as purely worldly existence (see ‘Symbolic images of the Bible explained’ study)

<sup>xiv</sup> See the final surrender that John speaks about in the Zodiac Messages

<sup>xv</sup> {12:25} He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (John 12)

<sup>xvi</sup> The mirror should symbolize the angels, while the burning grass the children of God

<sup>xvii</sup> The issue used as a moral argument against the NR – although it could be understood in a natural sense, the Lord addressing the children of His (loving) followers and showing the disposition towards ego, selfishness and arrogance, versus the humility learned through the bitter lessons of material experiences, it could also apply to each one’s personal, thus worldly spiritual children, meaning active attachments that do not involve the Lord but the self - which could rejoice, indulged in or be frustrated by a proper obedience to the spirit of God in man (see also the following 12i] In jest the pain lies buried...)

<sup>xviii</sup> Same as with other sayings the spiritual meaning is to be discovered, although they may be very well valid in a natural sense too. And this is about having no knowledge, than be full of undigested, unassimilated knowledge. If the knowledge belongs to the world, this is obvious and pointed in detail in other parts of the NR. Esp. ‘The explanation of the Scriptures’. But also if the knowledge is spiritual true, from God, lack of it is better than having incorporated all but not using it, becoming active and thus alive through it – for as known ‘the letter kills, the spirit gives life’ – so as long the knowledge is only letter for the one who receives it, it does not revive him, but same as the worldly knowledge, leads him towards spiritual death...

<sup>xix</sup> Is this speaking about the second death in which the individuality of the soul is lost?...

<sup>xx</sup> **In every animal there is present, to a certain degree, a developed soul which is active by means of the so-called nerve spirit which surrounds her in her body, which is still of a coarse matter.** The animal kingdom is thus distinguishable from the plant kingdom, and even more so from the mineral kingdom. The animal now has a free soul, whereas the soul in the plant kingdom, and particularly in the mineral kingdom, is yet intermingled with and divided in matter, just like the spirit of wine in the grape. But where would this fiery spiritual anther be? In the grape, it is still very much divided and cannot express an effect, because in every individual grape, among thousands of specifica, only one such æthereal specificum is added. When, however, this individual

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specificum is extracted by distillation and gathered from many grapes, it then clearly expresses its power.

This also applies to the animal soul. The animal soul is an accumulation of a multitude of substantial æthereal specifica which already form a free intelligent being, and the more pronounced it is, the more of these different specifica unite into this one being. When animals engage in the act of procreation, the spirits drive these psychic soul elements into the physical organs of procreation and enclose them, at the moment of procreation, in a thin material coat (i.e. the skin). **In this thin coat, the soul becomes active, and begins to put herself in order in accordance with her intelligence.** When the soul has established within herself this order in this first abode, then the

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spirits see to it that the soul, through organs which are developed particularly out of the mother's womb, receives the appropriate nourishment, and therewith the building material for her future body. The soul forms this body herself, of course, under the constant guidance of the spirits.

The development of the body is as follows: the æthereic substantial soul has first to bring her intelligences into order; this means that these intelligences bring themselves gradually in order in accordance with the laws of assimilation that reside within them. However, each of those æthereic, and now already physical, intelligence specifica carries within itself a complete idea that materializes itself into a particular form; this attribute of the soul passes over to the body during the period of formation. The body, when fully developed, is nothing but the typical form of the soul which was given to the womb of the animal at the moment of procreation. When the form in the mother's womb is fully developed, and if the soul has produced the form of the body accordingly, the soul may rest for a certain time. Meanwhile, the body continues to develop further with the support of the soul through the nourishment taken in by the mother's womb; **the next activity of the soul begins in the main organs.**

**The pulse beat starts, the fluids commence their circulation, and nourishment is accepted by the stomach. And during this time the fetus becomes alive in the mother's womb.**

When all the organs have opened up and the nerves are satiated, and, through an electro-magnetic process of fermentation, a nerve spirit related to the soul has formed within the organs, the spirits, with their will, come back again. They loosen the bonds between the fetus and the mother's womb, and drive out the new being.

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### **The influences of the spirits during the procreation of human beings**

There is very little difference between the procreation of a human being and that of an animal. The soul of a human being must be completely in existence. This means that she must unite all such substantial specifica as are dispersed throughout the whole universe, and these must be supplied to her from all sides. The soul is such a compendium of complete substantial specifica, a unification of the substantial specifica. **The specifica in the soul, however, are mixed, so that it might be said that, before procreation, the soul is a snarl that must be disentangled in order that she may acquire her specified form.** This disentanglement begins with the progenitive act, because it is there that the soul-snarl is placed in the mother's womb and enveloped. Within this shell or envelope the intelligences that correspond with one another begin to approach and hold onto one another. The spirits provide them with the light in their shell so that they may accomplish this task. The substantial specific intelligences recognize one another in this light, segregate, take hold of one another, and unite. All this occurs at the urgent request of the spirits' will, which are entrusted with the

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supervision. These spirits are what you would call "guardian spirits." Angels and higher angels will also exert their influence. Every human being has at least three guardian spirits, two angels and one higher angel; and above these watches a seventh, Whom you know well.

From the moment of procreation, these guardian spirits and angels arrange themselves around the new soul, and care incessantly for the soul's orderly development.

**Once the soul, in her shell, has attained human form,** the mother's womb will supply her with the corresponding specifica. The soul employs this specifica to bind

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her intelligences together more firmly. When it has been accomplished, other specifica flow from the mother's womb to the place of the new incarnation, and **are employed for the formation of the nerves.** **The nerves are fibers which are seized and used by the soul to cause the body to make any possible movement.** As soon as these tasks have been accomplished in both structure and connections, new specifica flow in. **The new specifica are placed in order for the formation of the viscera. When the main viscera, with their most important organs, are developed, they are then connected with the main nerves.**

With the addition of other specifica, the entire formation of the viscera will be completed. Most of the nerves come together in the head, mainly at the back of the head, where the soul also has her head. This is why the formation of the viscera begins with that of the head. The head is the picture corresponding most to the soul, because the entire intelligence of the soul concentrates itself through particular emanations in the head. And since the intelligence mirrors itself in its most complete form in the eyes, it may be best recognized there. All the emanations of the individual intelligences of the soul flow into the eyes, and therewith form their natural power of sight. And through the power of sight the eyes can form the outer world within themselves.

**When the soul has completed this development with the assistance of the spirits, she is supplied with new specifica, and these will be employed for the formation of flesh, gristle, muscles, tendons, veins, and bones.** Those things which belong together seize one another by themselves. When the spirits do not indicate to the specifica of intelligence the proper path through their wise guidance, the direction as well as the form may be wrong. When a woman who is carrying a child is in Hell with her thoughts and feelings, whither My good spirits and angels cannot follow her, a miscarriage usually results. Therefore, every woman should be urgently requested, while pregnant, to conduct herself as virtuously as possible.

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### **The development of the human fetus**

When the soul has developed the gristle, muscles, bones, and veins, she attends to the outer extremities by bringing them to completion through the proper application of the specifica that belong to them. Once this has been accomplished, the soul withdraws into the viscera and begins to set the muscles of the heart into motion. Thus the organs first open with their own fluids, which are as clear as water. When this breakthrough has occurred, the soul sets the spleen in motion. **This causes the spleen (n.b.: pancreas?) immediately to produce blood,** which is conducted into the chambers of the heart, from whence it is driven into the organs.

Once the blood has completed its first cycle, the stomach is set into activity and begins to bring the nutritive fluids contained in it to greater fermentation. Through this process the nobler specifica are separated. The coarser, indigestible mucous liquids are expelled through the natural eliminatory canal into the amniotic sac. These are the eliminations of the child already physically alive within the mother.

**When this fetus has spent three months alive in the mother's womb, the soul, whose heart has grown quiet and reached a certain firmness, will receive an eternal spirit, placed into her heart with a sevenfold shell by an angel.** No one should here entertain the idea that this is a material shell; it is a spiritual one, which is much stronger and more enduring than a material one.

**Once the spirit has been placed into the heart of the soul – this happens to some children sooner, others later, and, among many, not until three days before birth – then the body matures quickly, and birth will soon occur.** When the child is born, the lungs are set in motion. **The child begins with every breath to take in a large amount of specifica, which is immediately used for the formation of the nerve spirit and the**

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**strengthening of the soul**, which means in regard to her formal substantial being. The soul receives her internal nourishment of specifica and intelligence through the senses of the body, and everything is arranged in an orderly manner by the good spirits of this sphere. This explanation clearly discloses to you the spiritual sphere of the first region, and what is contained and occurs therein.